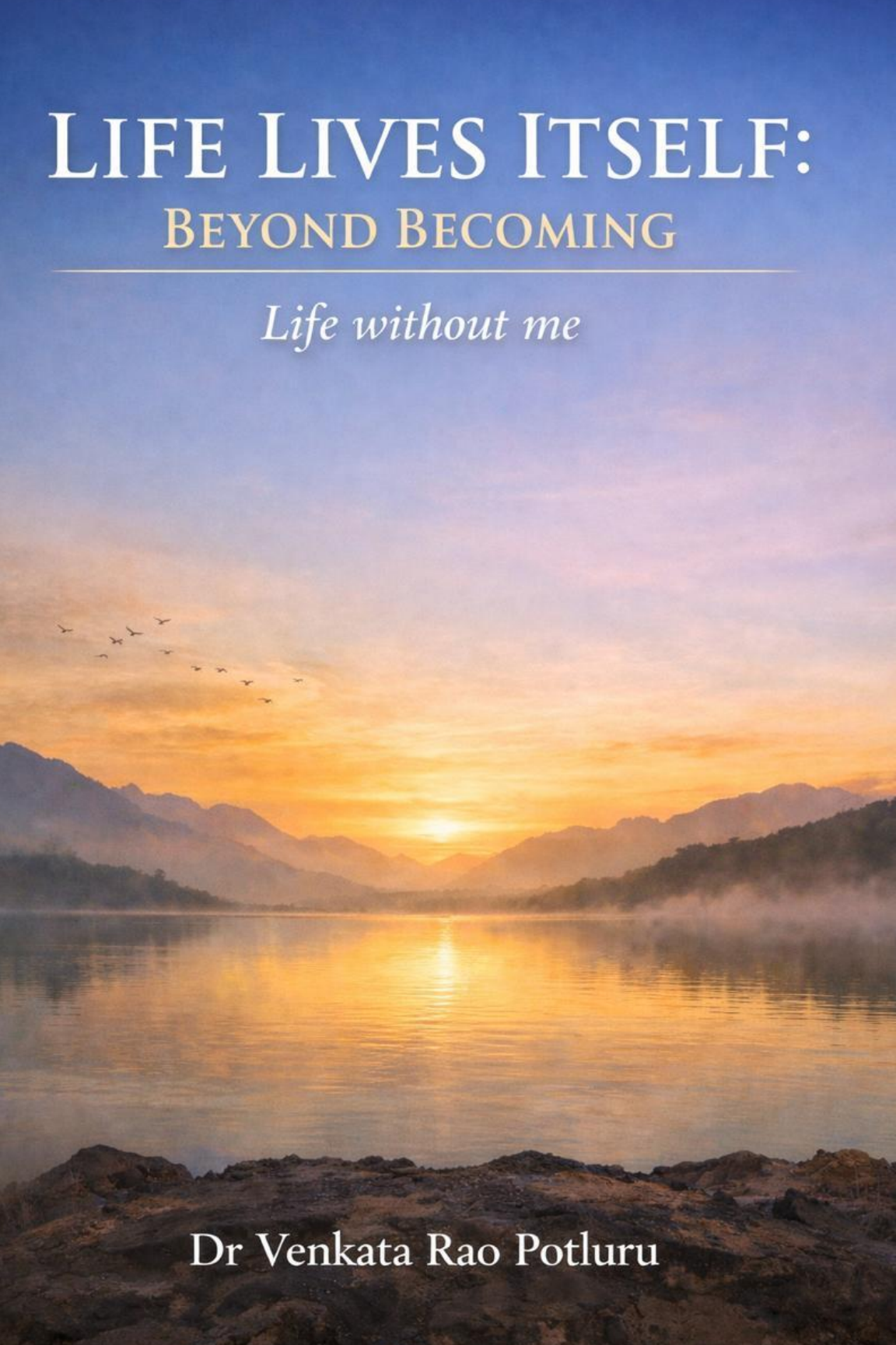
Life Lives Itself:
Beyond Becoming

Life without me



Dr Venkata Rao Potluru

Introduction

Human life has been shaped by a single movement: becoming.
From the moment we learn to name ourselves, we are taught to move away from what is — to become better, wiser, safer, more spiritual, more successful. In this movement toward tomorrow, today is quietly abandoned.

This book begins with a simple question:
What if life does not need becoming at all?

What if the effort to become is the very source of our fear, conflict, and sorrow? What if the search for fulfilment, meaning, and security is the postponement of living?

In the spirit of Jiddu Krishnamurti, these pages do not offer a path to follow or a system to adopt. There is no method here, no promise of reward, no authority to lean upon. Truth cannot be accumulated, practised, or reached through time. It reveals itself only when the mind is still enough to see.

The chapters that follow look quietly at the structures we have taken for granted — the "me," attachment, belief, authority, comparison, knowledge, psychological time, fear, and the urge to become. They are not presented as ideas to be accepted, but as movements to be observed in the mirror of daily living.

This is not a book of answers. It is an invitation to listen without resistance, to look without judgement, to meet each moment without the weight of yesterday. Such looking requires no effort. It asks only for attention.

When becoming ends, nothing is lost.
What ends is illusion.
What remains is life — unburdened, unowned, whole.

Life does not need to be directed.
Life lives itself.

This book is an invitation to see that fact —
not tomorrow,
but now.

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Can one live without the me

This question goes to the very root of human existence. For most people life revolves around the me. My thoughts, my fears, my desires, my success, my failure. The me appears to be the centre from which all action arises. To question this centre feels dangerous, because the me gives a sense of continuity and security.

To understand whether one can live without the me, one must first see what the me actually is. The me is not an independent entity. It is the accumulation of memory, experience, images, hurts, pleasures and conclusions. Thought gathers these fragments and gives them a name. That name is called me.

This me then becomes the observer. The observer says I am angry; I must control my anger. I am afraid, I must overcome my fear. In this division between the observer and what is observed, conflict is born. The observer tries to change, suppress or escape what it itself has created.

The observer is not separate from what it observes. The observer is anger. The observer is fear. The observer is the past acting in the present. When this is seen as a fact and not as an idea, the division ends.

Can one live without this observer

In daily life there are moments when the me is absent. When one listens completely, when one is fully attentive to work, when one watches a sunset without naming it, there is no me. There is only listening, only working, only seeing. Life flows without effort or conflict.

Afterwards thought returns and says I experienced that. The me claims the experience and gives itself continuity. This shows that the me is not necessary for living. It is necessary only for psychological continuity.

Living without the me does not mean living without memory or skill. Practical memory remains. One knows how to speak, how to work, how to function in society. What ends is psychological ownership and identification.

The ending of the me cannot be brought about by effort, discipline or practice. Any effort implies a controller and therefore strengthens the me. The me ends only through insight, through seeing clearly that it is the source of conflict and division.

When the me is absent, fear does not continue. Pleasure does not become craving. Sorrow does not leave residue. Relationship becomes direct, without images. Love is no longer personal or possessive.

This way of living is not mystical or extraordinary. It is simple and natural. There is no sense of achievement, because there is no one to achieve.

To live without the me is not something to be decided or practised. It happens when the truth of the me is seen completely.

Then there is no one living life.

There is only living.

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A Dialogue

Questioner:
Can one live without the me?

Responder:
First, we must see what the me actually is.

Questioner:
Is it not the centre from which I think, decide and act?

Responder:
That centre is made of memory, experience and image. It is thought giving itself continuity.

Questioner:
But without the me, how would one live?

Responder:
When you listen deeply, is there a me listening?

Questioner:
No. There is only listening.

Responder:
Yet listening happens perfectly. So, life can function without the me.

Questioner:
Then why does the me exist at all?

Responder:
Because it wants security, continuity and importance.

Questioner:
Does the me create conflict?

Responder:
Yes. The moment there is a centre, there is division.

Questioner:
Can the me be improved or controlled?

Responder:
Control strengthens what it tries to control.

Questioner:
Then how does the me end?

Responder:
By seeing clearly that it is unnecessary and divisive.

Questioner:
Seeing intellectually?

Responder:
Seeing as one sees danger, without delay.

Questioner:
What happens when the me is absent?

Responder:
Fear has no root.

Questioner:
And pleasure?

Responder:
Pleasure does not turn into craving.

Questioner:
What about relationship?

Responder:
Relationship becomes direct, without images.

Questioner:
Is living without the me permanent?

Responder:
Permanence belongs to thought.

Questioner:
Then how does one live?

Responder:
Moment by moment, without accumulation.

Questioner:
Is that freedom?

Responder:
Freedom without a centre.

Questioner:
And life?

Responder:
There is no one living life.
There is only living.

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Can one live without the me

The me asks this question
yet the me cannot answer it

The me is the past
speaking in the present
hoping for a future

It says
this is my life
my fear
my love
my becoming

But watch closely

The me is a bundle
of remembered pleasures
unhealed wounds
borrowed beliefs
and named experiences

Thought ties them together
and calls it I

From this I
the observer is born

The observer looks at anger
and calls it my anger
looks at fear
and calls it my fear

Then begins the struggle
to change
to control
to escape

Yet the observer is anger

the observer is fear
the observer is the past
moving endlessly

When this is seen
not explained
not analysed
but seen

the division collapses

There are moments
when the me is absent

When listening is complete
there is no listener
When seeing is whole
there is no seer

Only listening
Only seeing

Life moves
without interference

Later thought arrives
claims ownership
and says
I experienced that

The me returns
to continue itself

But life never needed it

Living without the me
is not loss
It is lightness

Fear does not carry forward
Pleasure does not demand tomorrow
Sorrow does not leave a trace

Relationship breathes
without images

Love walks
without possession

This living
cannot be practised
cannot be repeated

It happens
when illusion ends

Then there is no one
living life

Life lives itself

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Life Lives Itself

Human beings generally assume that life must be directed, controlled, improved, and guided by the "me." We say, "I must live my life well," "I must manage my life," "I must make something of my life." In these statements is hidden an assumption: that life is separate from us, and that we are the managers of it. Krishnamurti questioned this assumption at its very root.

When the psychological "me" is absent, something extraordinary is discovered: life does not need to be managed — life lives itself.

To understand this, one must see how the sense of a controller comes into being. The controller is memory accumulated as identity. It is the past projecting itself as the present actor. This controller claims authorship: "I chose," "I decided," "I acted." Yet if one observes carefully, thought, emotion, and action arise spontaneously before the controller claims them.

Life moves first; the "me" arrives later.

In moments of complete attention — when watching a sunset, listening deeply, or acting in a crisis — there is no controller. Action happens instantly, appropriately, without deliberation. Afterwards, thought says, "I did that." Thus the "me" is a commentator, not an initiator.

When the mind sees this fact — not intellectually, but directly — the illusion of control begins to dissolve.

Life is a vast movement of intelligence. The body knows how to heal a wound. The heart knows how to beat. The eye sees

without instruction. In the same way, when the mind is not interfering, intelligence operates naturally. This intelligence is not personal; it does not belong to the “me.”

The interference of the “me” fragments this intelligence. Through fear, desire, comparison, and ambition, the “me” tries to shape life according to its limited knowledge. In doing so, it creates conflict. Life resists control because life is not mechanical.

Krishnamurti often said that order is not imposed; it comes when disorder is understood. When the mind ceases to impose its will, order emerges naturally. This is not fatalism or passivity. It is sensitivity to what is.

When life lives itself, action is not planned psychologically. It is not based on image or expectation. It arises out of perception. Such action is immediate and whole. There is no regret afterwards, because there was no motive.

This does not mean that practical planning disappears. Practical intelligence functions where necessary. But psychological projection — becoming, ambition, self-importance — has no place.

Living in this way brings an extraordinary sense of lightness. There is no burden of becoming something, no fear of failure, no pride in success. Life is not used to build an identity.

In this state, relationship changes profoundly. One no longer relates as a “someone” to another “someone.” There is meeting, not measuring. Love is no longer personal; it is universal.

To say “life lives itself” is not a poetic metaphor. It is a factual statement when the self is absent. Life is then a movement without resistance.

This cannot be practised. Any attempt to practise it brings back the practitioner — the “me.” It can only be discovered through insight.

When insight ends the illusion of the controller,
life flows freely, intelligently, compassionately.

There is no one living life.
There is only living.

And in that living,
there is freedom that is not chosen,
order that is not imposed,
and love that has no centre.

Life is not designed for uniformity. All beings cannot engage in the same work, nor can they be made to live according to a single pattern. Difference is inherent in life itself, and conflict begins only when difference is measured, compared, or forced into conformity.

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Questioner:
You say that life lives itself. That seems to deny human choice and responsibility.

Responder:
It denies the illusion of a psychological controller, not practical intelligence.

Questioner:
What do you mean by a psychological controller?

Responder:
The “me” who claims, “I am directing my life.”

Questioner:
Isn’t that controller necessary?

Responder:
Observe carefully. Does action originate from the controller, or does it arise first and then get claimed?

Questioner:
It seems action often happens spontaneously.

Responder:
Exactly. Thought comes later and says, “I did that.”

Questioner:
So, the “me” is a commentator?

Responder:
A commentator pretending to be the author.

Questioner:
Then what about intention and planning?

Responder:
Practical planning exists. Psychological projection is unnecessary.

Questioner:
Isn’t that a form of passivity?

Responder:
On the contrary. It is intense sensitivity.

Questioner:
Sensitivity to what?

Responder:
To the fact of the moment.

Questioner:
And in that sensitivity, action happens?

Responder:
Yes. Without conflict.

Questioner:
Isn't control necessary to prevent chaos?

Responder:
Control creates chaos inwardly.

Questioner:
So, order comes without control?

Responder:
Order comes when disorder is understood.

Questioner:
Is this what you mean by intelligence?

Responder:
Yes. Intelligence is not personal.

Questioner:

Then who is living life?

Responder:
That question arises only when the “me” is present.

Questioner:
And when it is absent?

Responder:
There is only living.

Questioner:
Is that freedom?

Responder:
Freedom without choice.

Questioner:
So, life does not need to be directed?

Responder:
Life needs to be understood, not directed.

When the controller ends,
life moves freely.
There is no one living —
there is only life.

Nothing to become.
Nothing to achieve.
Only to see choicelessly.

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Life Without the “Me” — Without the Observer

Human life, as it is generally lived, revolves around a centre — the “me.”
“My life,” “my problems,” “my success,” “my sorrow,” “my relationships,” “my enlightenment.” This centre appears so natural, so intimate, that it is rarely questioned. Yet it is this very centre that fragments life, distorts perception, and breeds conflict.

Krishnamurti’s inquiry strikes at this root: is life meant to be lived with a psychological centre at all? Or is that centre the very cause of disorder?

To understand this, one must first see what the “me” actually is.

The “me” is not an entity apart from experience. It is the accumulation of memory — experiences, hurts, pleasures, fears, achievements — stored by thought and projected as identity. Thought says, “This happened to me,” and in that moment the observer is born. From then on, every experience is filtered through this centre.

Thus arises the division between the observer and the observed.

“I am angry.”
“I must control my fear.”
“I should become non-violent.”

In each of these statements, the observer assumes he is separate from what he observes. This separation is illusory.

The observer is anger. The observer is fear. The observer is the very thing he is trying to change.

This illusion of separation creates conflict.

The observer judges, condemns, suppresses, justifies. He tries to improve, modify, transcend. And in this endless effort, life is never directly lived. It is managed, corrected, postponed — but not lived.

Krishnamurti pointed out that the observer is the observed. This is not a philosophical idea but a fact to be seen. When anger arises, and there is no naming, no condemnation, no "I must not be angry," there is only anger — a movement of energy. That movement has its own beginning and ending. It does not leave residue.

But when the observer interferes, anger is carried forward as memory, as guilt, as resistance. Thus, the observer gives continuity to what would otherwise end naturally.

Life without the "me" does not mean physical annihilation or social irresponsibility. It means the ending of psychological interference. The body functions, the brain remembers what is necessary, action takes place — but without a centre claiming ownership.

In moments of deep attention, one may already glimpse this state. When watching a sunset completely, when listening totally, when operating with full intensity, there is no "me" watching, no "me" listening. There is only seeing, only listening, only doing. In those moments, life is whole.

The "me" re-enters when thought comments: "How

beautiful," "I enjoyed that," "I must have it again." Then the observer is back, and with it desire, fear, and continuity.

Living without the observer means living without psychological time. The observer exists only as past projecting into future. Without that projection, there is only now. And in the now, life is not fragmented.

Such living demands no discipline, no control, no ideal. Discipline implies a controller; ideals imply becoming. Both strengthen the observer. The ending of the observer comes only through insight — through seeing the falseness of division.

When the observer ends, action is no longer delayed by conflict. Seeing is acting. Love is not cultivated; it is present. Compassion is not practiced; it flows naturally. Intelligence operates without obstruction.

This is not a mystical state reserved for a few. It is available whenever the mind is willing to observe without choice, without naming, without escape.

Life lived without the "me" is not empty. It is extraordinarily rich — because it is unburdened by the past. Each moment is fresh, complete, and whole.

The tragedy of human existence is not suffering itself, but the persistence of the observer who sustains suffering.

When the observer ends,
life is not observed — it is lived.
And in that living,
there is freedom without effort,
order without control,

and love without a centre.

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Questioner:
You say life is meant to be lived without the “me,” without the observer. That sounds almost impossible. How can one live without oneself?

Responder:
Perhaps we should first ask what this “me” actually is.

Questioner:
Isn’t it obvious? I feel myself thinking, deciding, acting.

Responder:
You feel thinking and acting. But is there a separate entity apart from these movements?

Questioner:
It certainly feels that way.

Responder:
Feelings are not facts. Let us look. What is the “me” made of?

Questioner:
Memories, experiences, my past.

Responder:
Yes. The “me” is the accumulation of memory. Thought strings these memories together and calls it an identity.

Questioner:
Then who is the observer?

Responder:
The observer is this accumulated past watching the present.

Questioner:
Why is that a problem?

Responder:
Because the past can never see the present freshly. It distorts.

Questioner:
Is that why there is conflict?

Responder:
Exactly. The observer separates itself from what is observed and tries to control it.

Questioner:
For example, anger?

Responder:
Yes. The observer says, “I am angry; I must not be angry.”

Questioner:
But isn’t that necessary to change?

Responder:
That division is the cause of conflict. The observer is anger.

Questioner:
So, anger is not separate from the observer?

Responder:
They are one movement.

Questioner:
Then what happens when there is no observer?

Responder:
There is anger without a centre interfering.

Questioner:
Does that end anger?

Responder:
It allows anger to end naturally.

Questioner:
This seems very subtle.

Responder:
Truth is subtle because the mind is conditioned.

Questioner:
Is living without the observer practical in daily life?

Responder:
It is the only practical way to live without conflict.

Questioner:
What about responsibility and decision-making?

Responder:
Responsibility exists without psychological ownership.

Questioner:
Are there moments without the “me” already?

Responder:
Yes. When you listen completely, there is no listener.

Questioner:
Or when one is absorbed in work?

Responder:
Exactly. In total attention, the “me” is absent.

Questioner:
Then why does the “me” return?

Responder:
Because thought names, records, and claims.

Questioner:
Can thought stop doing that?

Responder:
Not through effort. Only through seeing its futility.

Questioner:
So, insight ends the observer?

Responder:
Insight leaves no observer behind.

Questioner:
And what remains?

Responder:
Life — not lived by someone, but lived.

Questioner:
Is that freedom?

Responder:
Freedom without a centre.

The observer is the past.
Seeing ends the observer.
Life then lives itself.

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Art of Living

The art of living, as Krishnamurti spoke of it, is not a method, not a discipline, not a system to be followed. It is not a prescription for how one should live. The very word "should" already implies comparison, ideal, and becoming. Krishnamurti's concern was far more radical: can one live without distortion, without conflict, without illusion?

Living, for most human beings, is a process of becoming. We live for tomorrow, for achievement, for fulfilment, for security. We adjust ourselves to society, imitate patterns, accept beliefs, and call this adjustment life. But such living is shallow, because it is second-hand.

Krishnamurti would ask: are you living, or are you merely repeating?

To live, in his sense, is to meet each moment freshly, without the interference of the past. The past has its place in practical matters — language, skill, memory — but psychologically the past must not dictate the present. When it does, life becomes mechanical.

The foundation of this way of living is self-knowledge — not as accumulated knowledge about oneself, but as direct observation of one's thoughts, feelings, reactions, and motives as they arise. This observation must be without judgment. The moment you judge, you are already comparing, condemning, or justifying, and observation ends.

Krishnamurti emphasized choiceless awareness. To be aware without choosing is to see without preference, without resistance. In such awareness, the observer is not separate

from what is observed. There is anger, but no “me” who is angry. There is fear, but no entity struggling against fear. In that non-division, conflict ends.

Living in this way demands that one be free of psychological authority. No guru, no scripture, no tradition can tell you how to live truthfully. Truth cannot be handed down. It must be discovered anew each moment. To follow another, even Krishnamurti, is to deny intelligence.

This way of living also implies freedom from psychological time. Time is necessary outwardly, but inwardly time is escape. “I will change,” “I will understand,” “I will be free one day” — these are postponements. Understanding is immediate, or it is not understanding at all.

Krishnamurti often spoke of relationship as the mirror. You may isolate yourself, but in relationship your conditioning is exposed. How you listen, how you react, how you hurt and are hurt — all this reveals the movement of the self. Relationship is not for comfort; it is for revelation.

In this way of living, love is not attachment. Attachment is fear seeking security. Love has no fear, no possession, no dependency. Love exists only when the self, with its demands and expectations, is absent.

Work, too, takes on a different meaning. Work is not merely a means to success or status. When the mind is attentive, work becomes an expression of intelligence, not ambition. Action then is not born of will, but of clarity.

Krishnamurti did not speak of renunciation or withdrawal from the world. On the contrary, he insisted on living in the world, but not being of the world. That is, one lives amidst

society without being inwardly conditioned by its values of competition, success, and respectability.

Such living requires dying every day — dying to yesterday's conclusions, experiences, hurts, pleasures. Without this daily ending, life becomes heavy and repetitive. To die while living is to live lightly.

This way of living has no guarantee, no security, no promise of reward. It does not promise happiness. It demands vulnerability. But in that vulnerability, there is great strength, because the mind is no longer divided.

Krishnamurti would say that when one lives in this way, life itself becomes meditation. There is no separate meditator and meditation. Living, loving, working, and dying are one movement.

This is not an ideal way of living.
It is the only way that is free of illusion.

To live in the spirit of Krishnamurti is not to accept his words, but to question oneself endlessly —
and in that questioning, to discover a life that is simple, whole, and free.

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Questioner:
You often speak of a "way of living" in the spirit of Krishnamurti. What exactly is this way?

Responder:
It is not a way in the sense of a method or path. It is the ending of methods.

Questioner:
Then how does one live?

Responder:
By seeing what one is, without distortion.

Questioner:
Is that what you call self-knowledge?

Responder:
Yes, but not knowledge accumulated over time. It is observation in the present.

Questioner:
Observation of what?

Responder:
Of thought, feeling, reaction, motive — as they arise in daily life.

Questioner:
Should this observation be guided?

Responder:
The moment it is guided, it is no longer observation.

Questioner:
So, there is no authority in this way of living?

Responder:
None inwardly. Authority destroys intelligence.

Questioner:
What about ideals — becoming better, more compassionate?

Responder:
Ideals create conflict between what is and what should be.

Questioner:
Then how does change take place?

Responder:
Through insight, not effort.

Questioner:
What is insight?

Responder:
Seeing the truth of something immediately, without time.

Questioner:
Does this require discipline?

Responder:
Discipline implies control, and control is resistance.

Questioner:
So, there is no control over thought?

Responder:
Thought understands itself and becomes quiet.

Questioner:
What role does awareness play?

Responder:
Awareness is choiceless. It neither accepts nor rejects.

Questioner:
Is this awareness separate from daily living?

Responder:
No. Daily living is the field of awareness.

Questioner:
What about relationship?

Responder:
Relationship is the mirror in which the self is revealed.

Questioner:
So, conflict in relationship is inevitable?

Responder:
Conflict is inevitable only when images operate.

Questioner:
And love?

Responder:
Love exists only when there is no fear.

Questioner:
Does this way of living promise happiness?

Responder:
It promises nothing.

Questioner:
Then why live this way?

Responder:
Because it is the only way to live without illusion.

Questioner:

What happens when one lives this way?

Responder:
Life becomes simple, but not shallow.

Questioner:
Is this what Krishnamurti meant by meditation?

Responder:
Yes. Living itself is meditation.

Questioner:
So, the way of living is not something to be followed?

Responder:
It is something to be discovered anew each moment.

*****

Intelligence of Thought-Free Awareness

That Is Not Personal

Thought-free awareness is not a state to be achieved, cultivated, or practised. The very attempt to reach it is the activity of thought. Yet when thought understands its own limitation and naturally becomes quiet, there is awareness that is not born of effort. In that awareness, there is intelligence — an intelligence that is not personal, not individual, not "mine" or "yours."

This intelligence does not belong to the brain as accumulated knowledge belongs to it. Knowledge is personal, conditioned, fragmentary. Intelligence that arises in thought-free awareness is of a different order altogether. It is not the result of learning, experience, or time. It is immediate, whole, and unfragmented.

Krishnamurti was very clear on this point: intelligence is not the cleverness of thought. Thought can be skilful, calculating, inventive — but it is always limited, because it is born of the past. Intelligence, on the other hand, operates only when the past is not interfering.

When the mind is completely attentive — without choice, without direction, without motive — there is a silence that is not imposed. In that silence, intelligence operates. This intelligence is not the product of the observer, because the observer is absent. There is no centre claiming, "I am intelligent," "I understand," or "I know."

Where there is a centre, intelligence is distorted.

This intelligence is not personal because the personal is always limited. The personal mind is conditioned by culture, language, memory, experience. Intelligence that arises in choiceless awareness is free of conditioning. It is therefore universal.

That is why one can say this intelligence is cosmic — not in a mystical or romantic sense, but in a factual one. The same intelligence that orders the universe, that moves the stars in their courses, that governs the laws of nature, operates when the human mind is free of its self-centred activity.

Krishnamurti often pointed out that order is not created by thought. Thought creates systems, laws, disciplines — but these are imposed order, and therefore they breed disorder elsewhere. True order comes when disorder is understood. That understanding is intelligence.

The cosmos functions in order without effort. A tree does not practise discipline to grow straight. A river does not consult a philosophy to flow. There is an inherent intelligence at work. When the human mind ceases to interfere with its own movement through fear, desire, ambition, and becoming, that same intelligence operates in human life.

This does not mean the individual becomes passive or irresponsible. On the contrary, action born of this intelligence is precise, compassionate, and appropriate. It is not based on opinion, belief, or ideology. It responds directly to the fact.

Because this intelligence is not personal, it does not divide. Personal intelligence always divides — "my understanding," "your belief," "our ideology." Cosmic intelligence has no centre, and therefore no division. Where there is no division,

there is compassion. Compassion is not cultivated; it is the natural action of intelligence.

Thought-free awareness is not blankness. It is intensely alive. The senses are sharpened. Perception is clear. Relationship is direct. In such awareness, there is no conflict between the observer and the observed, because the observer has dissolved.

When intelligence operates, there is humility — not the humility of modesty or self-deprecation, but the humility of not-knowing. This humility is essential, because intelligence cannot function where the mind is full of conclusions.

One must be very careful not to turn this into a belief — "there is cosmic intelligence," "there is universal order." The moment it becomes a belief, it is dead. What matters is not the idea, but the fact of intelligence operating when thought is silent.

Truth is not personal.
Intelligence is not individual.
Awareness has no owner.

When the mind is utterly quiet — not through discipline, but through understanding — that intelligence acts. And that intelligence is the same that moves the whole of existence.

There is no "you" or "me" in it.
There is only intelligence in action.

***

Questioner:
You say that thought-free awareness has its own intelligence. What do you mean by thought-free?

Responder:
An awareness in which thought is not directing, choosing, or interpreting.

Questioner:
Is that a state one can practise or cultivate?

Responder:
No. The moment you practise, thought is active.

Questioner:
Then how does such awareness come about?

Responder:
When thought understands its own limitation and naturally becomes quiet.

Questioner:
And in that quietness, there is intelligence?

Responder:
Yes. Intelligence that is not the product of thought.

Questioner:
How is this intelligence different from knowledge?

Responder:
Knowledge is accumulated, personal, and conditioned. This intelligence is immediate and unconditioned.

Questioner:
But don’t we usually say intelligence belongs to a person?

Responder:

That is a misunderstanding. What belongs to a person is knowledge and skill, not intelligence.

Questioner:
Then whose intelligence is it?

Responder:
It belongs to no one.

Questioner:
That sounds abstract.

Responder:
Only because we are accustomed to ownership.

Questioner:
Are you saying this intelligence is universal?

Responder:
Yes. It is the same intelligence that operates in nature.

Questioner:
You mean in the cosmos?

Responder:
Not as a belief, but as a fact of order.

Questioner:
Can you explain that?

Responder:
The universe functions in extraordinary order without effort. That order is intelligence.

Questioner:

And that same intelligence can operate in the human mind?

Responder:
When the mind is free of self-centred activity.

Questioner:
What prevents it from operating normally?

Responder:
The “me” — fear, desire, ambition, becoming.

Questioner:
So, the personal blocks the universal?

Responder:
Yes. The personal fragments.

Questioner:
Then when there is no “me,” what happens?

Responder:
Intelligence acts directly.

Questioner:
Does that make one passive?

Responder:
No. It brings precise action.

Questioner:
Is that action compassionate?

Responder:
Compassion is intelligence in relationship.

Questioner:
Can this be turned into a belief?

Responder:
The moment it is, it loses all meaning.

Questioner:
So, one must discover it freshly?

Responder:
Always.

Questioner:
And in that discovery?

Responder:
There is humility and clarity.

Questioner:
Then awareness has no owner?

Responder:
Awareness is. Ownership is thought.

Thought is personal.
Intelligence is universal.
In silence, the cosmos acts through the mind.

*****

Illusion –the very centre of our existence

Illusion is not something peripheral in human life; it is at the very centre of our existence. We live by illusion, nourish ourselves on illusion, and defend illusion as though it were truth. And because illusion is accepted as normal, its destructive nature is rarely questioned. Yet illusion is the poison that distorts perception, corrupts relationship, and breeds conflict.

The fundamental illusion is the illusion of the “me”.

The “me” appears solid, continuous, and necessary. We speak of “my life,” “my experience,” “my progress,” “my salvation.” But if one observes quietly, the “me” is seen to be a bundle of memories, images, identifications, and beliefs held together by thought. Thought creates this centre and then operates from it. The observer is born, and with the observer comes division.

From the illusion of the “me” arise all other illusions.

The illusion of image is one of the most pervasive. We carry images about ourselves and about others — images formed by past experiences, hurts, praises, expectations. These images are not the living person; they are the residue of memory. Relationship then is between images, not between human beings. Where there are images, there is misunderstanding and conflict.

Attachment is another powerful illusion. We call attachment love, loyalty, responsibility. But attachment is fear seeking security. Through attachment, the “me” feels anchored,

protected, continuous. And because attachment gives pleasure and identity, we resist seeing its poisonous nature. Yet where there is attachment, there is always fear of loss, jealousy, and sorrow.

Belief too is illusion. Belief offers comfort and certainty, but certainty is not truth. Belief is thought projecting itself as assurance. Religious, political, and personal beliefs divide humanity and prevent inquiry. The mind that believes has already stopped looking.

Illusion also expresses itself as becoming — the idea that one will gradually transform into something better, nobler, or enlightened. This becoming is time-bound and therefore illusory. Truth is not in the future. Becoming postpones understanding and sustains the self.

Illusion persists because it is pleasant, comforting, and socially supported. Society is built upon illusion — the illusion of success, status, respectability, power. To question illusion is to stand alone, and most minds prefer the comfort of belonging to the discomfort of truth.

Krishnamurti would insist that illusion cannot be dispelled gradually. One cannot slowly come out of illusion. Illusion ends only when it is seen as illusion — instantly, clearly, without escape. Just as one does not slowly withdraw one's hand from fire after seeing it is burning, so illusion ends when its danger is perceived.

There is no method to end illusion. Any method becomes another illusion. There is only observation — choiceless awareness of how illusion operates in daily life.

When illusion ends, something profound happens. The mind is no longer burdened by false images, false centres, false security. There is clarity without effort. Relationship becomes direct. Action becomes simple. Intelligence operates without distortion.

Illusion is poison because it kills sensitivity and truth.
Seeing illusion is the antidote.

And seeing is not a process in time.
It is now.

***

Questioner:
You say illusion is the poison. What do you mean by illusion?

Responder:
Illusion is taking what is false to be true.

Questioner:
What is the central illusion?

Responder:
The illusion of the “me”.

Questioner:
Why do you say the “me” is an illusion?

Responder:
Because it is a construction of memory, images, and thought, not an actual entity.

Questioner:
But one feels oneself to be real.

Responder:
One feels thoughts, memories, reactions. Thought gathers them and calls it “me”.

Questioner:
So, the observer itself is an illusion?

Responder:
Yes. The observer is the observed.

Questioner:
How does this illusion affect daily life?

Responder:
It creates division between oneself and others, between thinker and thought, between observer and observed.

Questioner:
And this division leads to conflict?

Responder:
Inevitably.

Questioner:
What role do images play in illusion?

Responder:
Images are memories given form. They stand between human beings.

Questioner:
So, relationship becomes relationship between images?

Responder:
Yes, not between living human beings.

Questioner:
Is attachment also an illusion?

Responder:
Attachment is fear seeking security, but it is called love.

Questioner:
Why do people cling to attachment if it brings suffering?

Responder:
Because it gives pleasure, identity, and a sense of continuity.

Questioner:
What about belief?

Responder:
Belief is thought seeking certainty.

Questioner:
So, belief is also illusion?

Responder:
Where there is belief, inquiry ends.

Questioner:
Is becoming another illusion?

Responder:
Becoming promises truth in the future.

Questioner:
And truth?

Responder:

Truth is not in time.

Questioner:
Can illusion end gradually?

Responder:
Illusion cannot be ended by time.

Questioner:
Then how does illusion end?

Responder:
By seeing its danger completely.

Questioner:
Seeing intellectually?

Responder:
No. Seeing directly, without escape.

Questioner:
Is there a method to end illusion?

Responder:
A method becomes another illusion.

Questioner:
What happens when illusion ends?

Responder:
The mind becomes clear and simple.

Questioner:
And action?

Responder:
Action is then intelligent and whole.

Questioner:
So, seeing illusion is the antidote?

Responder:
Seeing itself is the antidote.

*****

Is There Security at All?

Man has always sought security. From the earliest times to the present, this search has shaped his thoughts, his relationships, his societies, and his gods. He seeks security in possessions, in beliefs, in nations, in relationships, in knowledge, in experience, and above all, in the continuity of the self. This search appears natural, even necessary. But one must ask — is there psychological security at all?

Before answering, one must be very clear what we mean by security. There is physical security: food, shelter, clothing, basic medical care. Without these, the organism cannot function. This is simple, factual, and non-controversial. But when we speak of security psychologically — inwardly — are we speaking of something real, or something invented by thought?

Psychological security implies permanence, continuity, certainty. It implies something that does not change, something one can rely upon inwardly. But life, as we observe it, is in constant movement. Bodies age, relationships alter, beliefs lose their power, nations rise and fall, and death comes inevitably. In the face of this impermanence, the mind says, “I must find something that does not change.” And so, begins the search.

This search itself must be questioned.

The mind seeks security in knowledge — “I know,” “I have learned,” “I have experienced.” Yet knowledge is always of the past. What is known is already dead. To rely on knowledge for inward certainty is to depend on memory, and

memory is never living. It cannot meet life as it is, only as it was.

The mind seeks security in belief — religious, ideological, political. Belief gives comfort, a sense of belonging, a promise of continuity beyond death. But belief is thought seeking assurance. It is adopted because one is afraid not to believe. Where there is belief, there is division; and where there is division, there is conflict. Can that which breeds conflict ever give security?

The mind seeks security in relationship — in being needed, loved, recognized, remembered. It clings to another, not out of love, but out of fear of being alone, empty, or insignificant. Such attachment is dependence, and dependence inevitably breeds fear — fear of loss, fear of change, fear of death. What depends is never secure.

The mind seeks security in identification — with a nation, a race, a religion, a family, a cause. Through identification, the individual feels larger, protected, meaningful. Yet identification is the denial of individuality, and it inevitably leads to violence. Wars are born from this illusion of collective security.

One may then ask: Is the search for psychological security itself the root of insecurity?

Observe carefully. The moment the mind says, “I must be secure,” it is already afraid. Fear is the engine that drives this search. And whatever is born of fear carries fear within it. Security sought through fear is always fragile.

The self — the “me” — is central to this whole movement. The self is a bundle of memories, experiences, images, and hopes projected into the future. It demands continuity. It says, “I must survive psychologically.” That demand is the essence

of becoming. And becoming is time. Time is uncertainty. Therefore, the very structure of the self is insecurity.

So, one must ask a far more radical question: Is psychological security an illusion created by thought?

If one sees that there is no inward permanence — not as a conclusion, not as an idea, but as a living fact — then something extraordinary happens. The mind stops seeking security where none exists. This stopping is not resignation or despair; it is intelligence. When illusion is seen as illusion, it loses its power.

In that seeing, fear has no ground. Not because fear has been conquered, but because the movement that sustains fear has ended. The mind no longer seeks to protect itself inwardly. It becomes extraordinarily alert, flexible, and alive.

Such a mind does not ask for guarantees. It does not look for safety in tomorrow. It lives with uncertainty — not cynically, not romantically, but completely. And in that complete attention, there is a quality of order which is not imposed, not cultivated.

Order born of intelligence, not of fear.

So, the question "Is there security at all?" is not to be answered verbally. It is to be lived. And when one sees that psychological security is an illusion, the tragedy of becoming has already begun to end.

Not in hope.
Not in time.
But now.

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Questioner:
Why is it that human beings are so deeply concerned with security? From childhood to old age, it seems to dominate our lives.

Responder:
Because inwardly we are afraid. The search for security is the response of fear. Without fear, there would be no psychological demand for certainty or permanence.

Questioner:
But surely security is necessary. Without it, life would be chaotic.

Responder:
We must be careful to distinguish between physical and psychological security. Physical security — food, shelter, basic safety — is essential. Without it, the organism suffers. But we are questioning psychological security, inward certainty, continuity of the self.

Questioner:
Are you saying that inward security does not exist?

Responder:
I am saying it must be questioned, not accepted. Let us see whether such security is a fact or an illusion created by thought.

Questioner:
Then where do we usually look for this security?

Responder:
In many places — in possessions, in money, in status, in knowledge, in belief, in relationship, in identification with a nation or a religion. All these promise continuity.

Questioner:

And do they not provide it?

Responder:
Only temporarily. Money can be lost. Status can be taken away. Knowledge becomes outdated. Beliefs collapse. Relationships change or end. Death waits at the end of every road.

Questioner:
So, the mind is trying to find something permanent in a world that is impermanent?

Responder:
Exactly. And this contradiction is the source of our misery.

Questioner:
What about belief in God, or in an afterlife? Doesn't that offer security beyond death?

Responder:
Belief offers comfort, not truth. One believes because one is afraid not to believe. Fear invents belief, and belief sustains fear in another form.

Questioner:
Then is belief a form of escape?

Responder:
Yes. It is a refuge constructed by thought. Where there is refuge, there is dependency; where there is dependency, there is fear.

Questioner:
What about relationships? Surely being loved gives security.

Responder:
Observe carefully. Are we speaking of love, or of attachment? Attachment is the demand that another fill our

emptiness. That demand breeds fear — fear of loss, fear of loneliness, fear of death.

Questioner:
So, attachment is insecurity pretending to be security?

Responder:
That is well put. What depends can never be secure.

Questioner:
Then perhaps knowledge provides security — education, experience, expertise?

Responder:
Knowledge has its place in the physical world. But inwardly, knowledge is memory. Memory belongs to the past. Life is always new. What is old cannot meet what is new.

Questioner:
So, when the mind relies on knowledge inwardly, it is always behind life?

Responder:
Yes. And from that gap arises fear.

Questioner:
Is the self itself seeking security?

Responder:
The self is the movement of seeking security. The self is a structure of memory and projection, demanding continuity. That demand is insecurity itself.

Questioner:
Are you saying the self is inherently insecure?

Responder:
Yes. Because it is built on time, and time is uncertainty.

Questioner:
Then what happens if one sees that there is no psychological security at all?

Responder:
If it is seen as a fact, not as a theory, the search ends.

Questioner:
Ends in despair?

Responder:
No. Despair comes from hoping for security and failing to find it. When the illusion itself is seen, there is freedom from despair.

Questioner:
What kind of freedom?

Responder:
Freedom from fear. Freedom from becoming. Freedom from tomorrow as a psychological escape.

Questioner:
But doesn't such a mind live dangerously?

Responder:
It lives intelligently. Danger comes from illusion, not from clarity.

Questioner:
So, security does not come from finding something permanent?

Responder:
There is nothing permanent inwardly. Seeing that is intelligence.

Questioner:
Then what remains when the search for security ends?

Responder:
A mind that is alert, flexible, sensitive. A mind that does not cling. Such a mind can meet change without resistance.

Questioner:
Is that what you call order?

Responder:
Yes — order not imposed by fear, not sustained by discipline, but arising naturally from understanding.

Questioner:
So, the real question is not how to be secure, but whether the mind can live without seeking security?

Responder:
Exactly. And when that question is lived, not answered, the tragedy of becoming begins to dissolve.

Where there is no search for inward security, there is no fear.
Where there is no fear, there is intelligence.
And intelligence alone is order.

*****

The Tragedy of Becoming

Man, lives in a state of becoming. From morning to night, from birth to death, his mind is occupied with what he is and what he should be. “I am weak; I must become strong.” “I am confused; I must become clear.” “I am nothing; I must become something.” This movement is so familiar, so deeply rooted, that it is rarely questioned. Yet in this very movement lies the central tragedy of human existence.

Becoming implies time. It implies a future state that will correct, improve, or complete the present. Thought says, “Not now, but later.” And in that postponement, life is missed.

Psychologically, becoming is the denial of what is. It is a refusal to face the fact of oneself as one actually is — confused, fearful, violent, ambitious, lonely. Instead of understanding these facts, the mind escapes into ideals, hopes, and promises. The ideal becomes more important than the fact. And where the fact is neglected, there is no understanding.

This movement of becoming appears constructive. Society encourages it. Parents, teachers, religions, and cultures all say, “Become better, become successful, become virtuous, become enlightened.” But one must ask: has becoming ever brought freedom?

Observe carefully. When I say, “I will become non-violent,” what is actually happening? I am violent now, but I project an image of myself as non-violent in the future. That image becomes an ideal. Between what is and what should be, there is conflict. The mind struggles, disciplines, suppresses,

controls. And through that struggle, violence continues — perhaps in a more subtle form.

Thus, becoming does not end what is; it perpetuates it.

Becoming is the activity of the self. The self is a structure of memory, experience, and projection. It lives through comparison — better than, worse than, higher than, lower than. Without comparison, the self cannot exist. And comparison needs time. It says, "I was this yesterday, I am this today, I will be that tomorrow." This entire movement is psychological time.

Time has a necessary place in the physical world. To learn a language, to build a house, to travel from one place to another, time is essential. But psychologically, time is an invention of thought. It is used as an escape from facing the present.

One says, "I will understand myself gradually." "I will change slowly." "One day I will be free." This gradualness is comforting. It gives hope. And hope is one of the most subtle forms of escape.

The tragedy is that while one is becoming, life is happening. Relationship is happening. Death is happening. And the mind, occupied with tomorrow, is absent today.

Becoming also breeds fear. If I am becoming something, I can fail. I can fall back. I can lose what I have gained. So, there is constant anxiety. Ambition and fear walk together. Where there is becoming, there is insecurity.

Even so-called spiritual becoming is part of this tragedy. To become enlightened, to become realized, to become free —

these are still movements of the self-seeking continuity in a refined form. The language may change, but the structure remains the same: I am this, I will be that.

Becoming is sustained by authority — the authority of scriptures, teachers, traditions, and experiences. Authority promises a path, a method, a guarantee. But any method implies time, practice, progress. And progress is becoming.

Truth is not at the end of a path. Freedom is not in the future. Understanding is not gradual. These are inventions of a mind that is afraid to look at itself directly.

The mind asks, “If I do not become, what will happen to me?” That very question reveals fear — fear of being nothing, fear of emptiness, fear of not achieving. But what is this “nothing” that one is so afraid of? Is it not the ending of the image, the ending of the psychological continuity one calls the self?

The tragedy of becoming is that it prevents understanding. As long as the mind is occupied with what it should be, it cannot see what it is. And only in seeing what is — without condemnation, without justification, without comparison — is there transformation.

Transformation is not becoming. Transformation is the ending of becoming.

When the mind sees the whole movement of becoming — not intellectually, but actually — there is a stopping. That stopping is not an act of will. It comes from insight. And insight is immediate.

In that immediacy, there is no tomorrow. There is only now. And in that now, the self, which depends on time, has no place to continue.

Then living is no longer a tragedy.
It is a movement without burden,
a clarity without effort,
a freedom without becoming.

***

Questioner:
Why do you call becoming a tragedy? Surely to become better, wiser, more compassionate is natural and even necessary.

Responder:
Is it? Let us look carefully, not accept it because it sounds reasonable. What do you mean by becoming?

Questioner:
I mean moving from what I am now to what I should be — improving myself over time.

Responder:
So, becoming implies time, does it not?

Questioner:
Yes, a gradual process.

Responder:
And in that time, what happens to what you are now?

Questioner:
It is something to be changed.

Responder:
Or avoided. You see, becoming is the refusal to look directly at what is. Instead of understanding confusion, you hope to become clear. Instead of facing violence, you aim to become non-violent.

Questioner:
Isn't that a reasonable approach?

Responder:
It appears so. But observe what actually happens. When you say, "I will become non-violent," violence is never understood. It is only suppressed or postponed.

Questioner:
So, the fact remains?

Responder:
Yes, and often it grows stronger beneath the surface.

Questioner:
Then are ideals a problem?

Responder:
Ideals are projections of thought. They divide life into "what is" and "what should be." In that division, there is conflict. Conflict is the essence of becoming.

Questioner:
But without ideals, how does one change?

Responder:
Change does not come from ideals. Change comes from

seeing. When you see a danger, you act instantly; you do not gradually become cautious.

Questioner:
So understanding is immediate?

Responder:
Always. Gradual understanding is a contradiction.

Questioner:
Then why is the mind so attached to becoming?

Responder:
Because becoming gives continuity to the self. The self lives in the future. It says, “I will be,” “I will achieve,” “I will arrive.”

Questioner:
So, becoming is the activity of the self?

Responder:
It is the self. Without becoming, the self has no movement.

Questioner:
But society encourages becoming — success, ambition, progress.

Responder:
Society is the outward expression of our inward confusion. Society worships becoming because individuals worship becoming.

Questioner:
Is fear involved in this?

Responder:
Deeply. To become implies the fear of not becoming. Fear of failure, fear of being nothing, fear of being left behind.

Questioner:
And pleasure too?

Responder:
Yes. Becoming promises pleasure — recognition, achievement, fulfilment. Fear and pleasure sustain the movement together.

Questioner:
What about spiritual becoming — becoming enlightened or free?

Responder:
It is still becoming. The language may be sacred, but the structure is the same: I am this, I will be that.

Questioner:
Then is there no place for time inwardly?

Responder:
Time has a place outwardly — to learn a skill, to go from here to there. But inwardly, time is an escape.

Questioner:
Escape from what?

Responder:
From facing oneself as one is, now.

Questioner:
If becoming ends, what happens to the self?

Responder:
That is the real question, and it frightens us. The self depends on becoming for its continuity.

Questioner:
So, the tragedy is that we live in tomorrow?

Responder:
Yes. While we are becoming, life passes by. Relationship, beauty, sorrow, death — all are missed.

Questioner:
Can becoming end?

Responder:
Not through effort. Effort is still becoming.

Questioner:
Then how?

Responder:
By seeing the whole movement — the fear, the hope, the conflict — as one fact.

Questioner:
And that seeing ends it?

Responder:
Seeing is ending. Where there is insight, there is no tomorrow.

Questioner:
So, transformation is not a process?

Responder:
Transformation is immediate, or it is not transformation.

Questioner:
Then what is living without becoming?

Responder:
Living without a psychological future. Living with what is, without distortion.

Questioner:
And in that, is there freedom?

Responder:
Freedom not promised, not achieved — but present.

Becoming is time.
Time is conflict.
To see this is to step out of the tragedy.

*****

We Worship the Violent and Call It History

Man speaks endlessly of peace, yet he honours violence. This contradiction runs through the whole structure of society and the psyche of the individual. We condemn violence verbally, morally, religiously — and at the same time we glorify those who have killed, conquered, dominated, and destroyed. Their names fill our history books; their statues stand in public squares; their birthdays are celebrated; their victories are taught to children as pride and heritage. And we call all this history.

One must ask: what is it that we are worshipping?

History, as it is commonly taught, is not a simple record of events. It is a selective narration shaped by power, success, and domination. Those who expanded kingdoms, defeated enemies, subjugated peoples, and imposed their will through force are remembered as great men. Their violence is renamed courage, leadership, patriotism, destiny. The bloodshed is either justified or forgotten.

Why does the mind do this?

Because psychologically we admire power. We admire success. We admire those who "became something" in the eyes of the world. And violence has been one of the quickest instruments of becoming.

When a man kills for personal gain, we call him a criminal. When he kills on a large scale, in the name of nation, religion, or ideology, we call him a hero. The scale changes; the psychology does not. Violence remains violence, whether

committed by one individual or by millions acting under a flag.

This glorification of violence is not merely an error of history; it is a mirror of our own inner structure.

Inwardly, we are violent. We may not kill physically, but we dominate, suppress, compare, insult, exploit, and psychologically destroy one another. We use words as weapons. We use authority as force. We use belief as a shield. Because this violence is respectable, socially approved, we do not see it as violence at all.

Society is the projection of this inner state. Wars do not begin in conference rooms; they begin in the human mind that seeks security, identity, and superiority. Nations are built on the same psychological foundation as the individual ego — "me" and "mine," expanded and sanctified.

When children are taught history that glorifies conquest, what are we actually educating them into? Not intelligence, not compassion, but identification. "This is our hero." "This is our enemy." Thus, division is planted early, and with it the seed of future violence.

Religion, which claims to teach love, has often sanctified violence. Gods are invoked to bless wars. Sacred texts are used to justify killing. The mind that believes itself to be acting for a higher cause feels absolved of responsibility. Violence becomes righteous.

Krishnamurti repeatedly asked: can violence ever bring peace?
Not rhetorically, but factually.

Violence may impose order temporarily, but it cannot bring peace. Peace is not the opposite of violence; it is the absence of the mentality that produces violence. As long as the mind worships power, success, domination, and becoming, violence will continue — outwardly and inwardly.

The tragedy is that we do not merely inherit this tradition; we perpetuate it daily. In competition, in ambition, in comparison, in nationalism, in belief, in authority. We may condemn war, but we live its psychological pattern.

To see this is uncomfortable. It shakes our pride, our identities, our cherished narratives. But without seeing it, there is no change.

The question then is not how to reform history, but whether the mind can look at violence — its admiration, its justifications, its disguises — without condemnation and without escape.

When violence is seen as violence, not as heroism, not as necessity, not as destiny, the mind undergoes a profound shift. It no longer seeks greatness through domination. It no longer identifies with collective myths. It becomes responsible — not politically, but inwardly.

Only such a mind can live without contributing to the endless repetition of history.

Otherwise, history is not the past.
It is what we are living now —
repeated, refined, and renamed.

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Questioner:
Why do you say that we worship violence? Surely no one openly admires killing or cruelty.

Responder:
We may condemn violence verbally, but look at whom we honour. Our heroes are conquerors, empire builders, warriors. Their violence is recorded as greatness and taught as history.

Questioner:
But history is only a record of events, is it not?

Responder:
It is a selection of events, interpreted through power. History remembers the successful, not the compassionate. Those who failed in violence are forgotten; those who succeeded are celebrated.

Questioner:
Are you saying that success justifies violence?

Responder:
That is exactly what society implies. When violence succeeds, it is renamed courage, leadership, patriotism. When it fails, it is called crime.

Questioner:
But isn't war sometimes unavoidable, necessary?

Responder:
Necessary for what? For the continuation of nations, identities, and power structures — not for peace.

Questioner:

Then why do people accept it so easily?

Responder:
Because inwardly we are violent. Outward wars reflect inward conflicts. We dominate, compete, compare, hurt one another psychologically every day.

Questioner:
Is psychological violence really violence?

Responder:
Violence is not only physical harm. Insult, humiliation, coercion, suppression — these are forms of violence. They wound the mind.

Questioner:
So, history reflects our inner state?

Responder:
Yes. Society is the collective expression of individual consciousness. What we are inwardly, society becomes outwardly.

Questioner:
Then why do we glorify conquerors?

Responder:
Because we admire power and success. We want to identify with strength. Through identification, we feel enlarged and protected.

Questioner:
Is this why nationalism is so powerful?

Responder:

Exactly. Nationalism gives collective identity. It justifies violence in the name of belonging.

Questioner:
What about religion? Surely religion teaches peace.

Responder:
Religion teaches peace verbally, but organized religion has repeatedly blessed violence. Belief divides. Division breeds conflict.

Questioner:
Then belief itself is violent?

Responder:
Belief becomes violent when it creates “us” and “them.” Truth has no sides.

Questioner:
Are children conditioned through history education?

Responder:
Yes. Children are taught to admire heroes and despise enemies before they are taught to understand themselves.

Questioner:
So, education perpetuates violence?

Responder:
When education emphasizes achievement, competition, pride, and identity, it perpetuates violence subtly.

Questioner:
Then is violence inevitable?

Responder:
As long as the mind seeks security in identification and becoming, violence is inevitable.

Questioner:
Can violence end through laws or moral codes?

Responder:
No. Laws control behaviour, not consciousness. Morality imposed by society is still part of the same structure.

Questioner:
Then how does violence end?

Responder:
By seeing it — not as an idea, but as a living fact — inwardly and outwardly.

Questioner:
Seeing without condemning?

Responder:
Yes. Condemnation is another form of violence.

Questioner:
What happens when violence is seen in this way?

Responder:
The mind stops glorifying power. It stops identifying. It becomes humble — and humility is not weakness.

Questioner:
So, peace is not the result of effort?

Responder:

Peace is the absence of the violent mind.

Questioner:
Then history continues only because we continue it?

Responder:
Precisely. History is not behind us; it is what we are now.

Questioner:
And to end violence is to step out of history?

Responder:
Yes — not physically, but psychologically.

So long as we admire violence, we will repeat it.
To see violence without illusion is the beginning of peace.

*****

The Cult of Achievement

Modern society is built upon achievement. From early childhood, the individual is conditioned to succeed, to compete, to arrive, to become somebody. Achievement is praised, rewarded, and celebrated. Failure is hidden, condemned, or pitied. In this atmosphere, the human mind is trained not to understand life, but to win at it.

One must ask: what is achievement psychologically?

Achievement implies comparison. It implies measurement — better than, worse than, ahead of, behind. Without comparison, achievement has no meaning. And comparison is the very structure of the self. The "me" exists only in relation to another — richer, poorer, superior, inferior. Thus, achievement is not a movement toward freedom; it is a movement that strengthens the self.

In this cult, life becomes a race. Education is reduced to performance. Work becomes ambition. Relationship becomes status. Even goodness is turned into a ladder — "more moral," "more spiritual," "more evolved." What matters is not understanding, but arriving.

The mind that seeks achievement is always dissatisfied. When it attains one goal, it immediately creates another. Pleasure in achievement is brief; fear of losing what has been gained is constant. So, achievement and anxiety walk together. Success carries its own shadow.

Society calls this drive "progress." But psychological progress is an illusion. Outwardly, technology may advance, knowledge may accumulate. But inwardly, the human being

remains violent, fearful, greedy, lonely. Inwardly, there has been no progress at all.

The cult of achievement is sustained by reward and punishment. Praise encourages imitation; blame enforces conformity. Through this system, intelligence is dulled. The mind learns what to do to succeed, not how to inquire. A mind trained to achieve cannot question the structure that demands achievement.

Achievement also breeds isolation. In competing, we must be separate. The success of one implies the failure of another. Thus, achievement inevitably produces division — between nations, classes, professions, and individuals. Cooperation becomes strategic, not natural.

Even spiritual life is not free from this corruption. One seeks to achieve enlightenment, realization, peace. One measures oneself against saints, teachers, images of perfection. This spiritual ambition is perhaps the most subtle, because it wears the mask of nobility. Yet it is still ambition — the self-seeking continuity in a refined form.

Krishnamurti often pointed out that truth is not something to be achieved. One cannot arrive at truth through effort, practice, or discipline. Effort implies resistance; discipline implies conformity. Truth is not a destination in time.

The tragedy of achievement is that it prevents learning. Learning can only take place when the mind does not know, when it is open, curious, vulnerable. A mind already concerned with achievement is already full — full of ambition, fear, and expectation. Such a mind cannot learn.

One may ask: Is it possible to live without the urge to achieve?
Not lazily, not irresponsibly, but without psychological ambition.

To work without seeking recognition.
To learn without comparing.
To act without arriving.

This does not mean disorder. On the contrary, it is only when the mind is free from the compulsion to achieve that there is real order — an order born of intelligence, not of pressure.

When achievement ends inwardly, action becomes simple. One does what is necessary, appropriate, and timely — without carrying the burden of becoming somebody.

Then life is no longer a competition.
It is a movement of understanding.

And in that movement, there is a dignity far deeper than success —
the dignity of being, without measurement.

***

Questioner:
Why do you call achievement a "cult"? Surely striving to do better is natural and even healthy.

Responder:
It appears natural because we have been conditioned to accept it. A cult is something followed without question. Achievement is rarely questioned.

Questioner:
But without achievement, wouldn't life become stagnant?

Responder:
Again, we must distinguish between physical competence and psychological ambition. To learn a skill, to do one's work efficiently, is necessary. But psychological achievement is something else altogether.

Questioner:
What is the difference?

Responder:
Psychological achievement is the urge to become somebody. It is rooted in comparison — better than, worse than.

Questioner:
Is comparison really so harmful?

Responder:
Comparison is the foundation of the self. Without comparison, the "me" cannot exist as superior or inferior.

Questioner:
So, achievement strengthens the self?

Responder:
Yes. Every success adds weight to the image one has about oneself.

Questioner:
But success also brings satisfaction.

Responder:

Briefly. And immediately fear follows — fear of losing what has been gained, fear of not repeating success.

Questioner:
So, success breeds anxiety?

Responder:
Inevitably. The shadow of success is fear.

Questioner:
Society depends on achievement, doesn't it?

Responder:
Society depends on efficiency, not psychological ambition. It is ambition that distorts intelligence.

Questioner:
How does ambition distort intelligence?

Responder:
Because ambition is concerned with result, not with understanding. It asks, "What will I gain?" not "What is true?"

Questioner:
Is education also part of this cult?

Responder:
Very much so. Education has become preparation for success, not for intelligence.

Questioner:
Then learning is sacrificed?

Responder:

Yes. Learning requires humility — the state of not knowing. Achievement requires certainty.

Questioner:
What about spiritual achievement?

Responder:
That is the most subtle form. To become enlightened, to become pure, to become free — these are still ambitions.

Questioner:
But surely there must be growth inwardly?

Responder:
Growth implies time. Truth is not in time.

Questioner:
Then is there no inward progress?

Responder:
There is understanding, not progress. Understanding is immediate.

Questioner:
So, discipline and practice are also part of achievement?

Responder:
Yes. Discipline implies conformity to an ideal.

Questioner:
Then how does one live without ambition?

Responder:
By seeing ambition as it operates — not suppressing it, not justifying it.

Questioner:
Seeing ends it?

Responder:
Seeing is ending. What you fully see has no power over you.

Questioner:
Does such a life become dull?

Responder:
On the contrary. It becomes extraordinarily alive, because it is no longer burdened by becoming.

Questioner:
So, action continues, but without the drive to arrive?

Responder:
Exactly. Action without ambition is intelligence in operation.

Questioner:
And in such action, is there joy?

Responder:
Joy that is not dependent on success.

Achievement promises fulfilment.
Understanding brings freedom.

*****

Comparison: The Corrosive Effect of Measurement

From childhood, the human mind is trained to compare. One child is brighter than another, one student performs better, one worker earns more, one nation is stronger, one belief is superior. Through this endless comparison, we learn not who we are, but where we stand. Thus, measurement becomes the very language of the mind.

Krishnamurti often pointed out that where there is comparison, there is no understanding. Comparison is measurement, and measurement is the activity of thought. Thought compares what is with what has been or what should be. In this movement, the fact is never seen.

To compare is to evaluate oneself against another or against an image. “I am better,” “I am worse,” “I must be like him,” “I must not be like this.” Through comparison, the mind creates hierarchy — superior and inferior. And with hierarchy comes envy, pride, imitation, and fear.

Comparison begins innocently. A child compares himself with another child. Soon this comparison becomes a wound. Feeling inferior, the child tries to become superior. Feeling superior, the child fears losing that position. Thus, comparison breeds both inferiority and arrogance — two sides of the same coin.

Society thrives on this poison. Education ranks, professions reward, and cultures glorify comparison. Success is measured, goodness is measured, even spirituality is measured. Who is more evolved? Who is closer to truth?

Who has attained? These questions themselves arise from comparison.

Comparison destroys relationship. When you compare yourself with another, you are no longer in relationship with that person, but with an image. Love does not compare. Love has no scale.

Comparison also destroys learning. Learning requires a mind that observes without judgment. A mind that compares is already concluding. It measures instead of seeing.

Psychologically, comparison is the foundation of becoming. Without comparison, the self cannot move. “I am this, but I must be that.” In that movement, conflict is inevitable. One is never content with what is.

Krishnamurti would ask: can the mind look without measuring?
To look at oneself, at another, at a tree, without comparison.

Such looking is not cultivated. The moment you try to practice non-comparison; you are comparing yourself with an ideal of non-comparison. The seeing must be immediate.

When the mind sees that comparison is destructive — not intellectually, but actually — it naturally ends. What ends is not ambition alone, but the structure of the self that depends on measurement.

In that ending, there is humility — not cultivated humility, but the humility that comes when the mind is no longer occupied with being something. Such humility is intelligence.

Then relationship becomes simple. Learning becomes natural. Action becomes free.

Comparison is poison because it kills what is living.
When the poison is absent, life flows without distortion.

***

Questioner:
Why do you describe comparison as a poison? Isn't comparison necessary for learning and improvement?

Responder:
Necessary for measurement in the physical world, yes. But inwardly, psychologically, comparison is destructive.

Questioner:
What do you mean by inward comparison?

Responder:
Comparing oneself with another — feeling superior or inferior, successful or failed, important or insignificant.

Questioner:
But doesn't comparison motivate us to do better?

Responder:
It motivates conflict, not understanding. It urges you to imitate, not to discover.

Questioner:
Is imitation really harmful?

Responder:

Imitation denies intelligence. When you imitate, you suppress what you are in order to become what you are not.

Questioner:
So, comparison leads to becoming?

Responder:
Exactly. “I am this, but I should be that.” That is the beginning of psychological time.

Questioner:
Is comparison responsible for envy?

Responder:
Yes. Without comparison, envy has no ground.

Questioner:
And pride too?

Responder:
Pride and inferiority are born of the same movement.

Questioner:
But society is structured on comparison.

Responder:
Society reflects our inner confusion. It rewards comparison because individuals live by it.

Questioner:
Can one live in society without comparing?

Responder:
Outwardly one may need measurement. Inwardly, comparison is not necessary.

Questioner:
How does comparison affect relationship?

Responder:
When you compare, you see the other through an image. Relationship ends; image replaces living contact.

Questioner:
Then love cannot exist where there is comparison?

Responder:
Love has no scale. Where there is measurement, there is no love.

Questioner:
What about spiritual comparison — being more advanced, more evolved?

Responder:
That is perhaps the most subtle poison. It gives the self a sacred mask.

Questioner:
Is it possible to observe without comparing?

Responder:
That is the real question.

Questioner:
And is it possible?

Responder:
Yes — when the mind sees the danger of comparison.

Questioner:
Seeing ends it?

Responder:
Seeing is ending. What you fully see, you no longer pursue.

Questioner:
But the habit of comparison is deeply rooted.

Responder:
Habits persist only when they are not seen completely.

Questioner:
So, there is no method to stop comparing?

Responder:
Any method implies comparison with an ideal.

Questioner:
Then what remains when comparison ends?

Responder:
A mind that looks without distortion.

Questioner:
And such a mind learns?

Responder:
Continuously. Learning is possible only when there is no measurement.

Questioner:
Is that humility?

Responder:

Yes — not cultivated humility, but natural humility.

Questioner:
So, freedom begins when measurement ends?

Responder:
Exactly.

Comparison breeds conflict.
Seeing ends measurement.
In that ending, there is freedom.

*****

Attachment and the Fear of Loss

Human beings speak of attachment as love. They say, “I am attached because I care,” or “Without attachment there would be coldness.” But one must look very carefully at what attachment actually is, not what it is assumed to be. For where there is attachment, there is always fear — the fear of loss, the fear of change, the fear of death.

Attachment is a form of dependence. It is the mind fastening itself to a person, an idea, a belief, a possession, or an image, because that object provides psychological security, comfort, or identity. Through attachment, the self feels sustained, protected, and continuous. And what sustains the self also imprisons it.

We attach not because we love, but because we are afraid to be alone. Loneliness, emptiness, inner poverty — these are avoided by clinging. The mind says, “Without this person, this role, this belief, I am nothing.” Thus, attachment is born out of fear, and fear is inherent in it from the beginning.

Where there is attachment, there must be fear of loss. One fears losing the person through death, separation, or change. One fears losing status, reputation, possessions, youth, health. The object of attachment may change its form, but the structure remains the same.

This fear is often hidden under words like responsibility, duty, loyalty, or love. But fear cannot be transformed into love by renaming it. Fear is fear, however noble the words that cover it.

Attachment also breeds jealousy and possessiveness. When we attach, we claim ownership — "my wife," "my child," "my country," "my belief." Ownership implies exclusion, and exclusion is violence. This violence may be subtle, psychological, but it is still violence.

In relationship, attachment prevents love. Love requires freedom. Attachment demands security. Where there is demand, there is no freedom. Relationship becomes a mutual use — each sustaining the other's psychological need.

Krishnamurti would ask: is it possible to love without attachment?
This question frightens the mind because it equates non-attachment with indifference. But indifference is not freedom. Indifference is withdrawal. Freedom is sensitivity.

To be free of attachment does not mean to withdraw from relationship. On the contrary, only when there is no attachment can there be real relationship — relationship without fear, without possession, without demand.

The mind asks, "How can I be free of attachment?" That very question implies effort, method, discipline — all of which are still movements of fear. Attachment cannot be ended through will, because will itself is born of fear.

Attachment ends when it is seen clearly — not analysed, not condemned, not justified — but seen as it operates in daily life. In that seeing, the mind understands the cost of attachment: fear, sorrow, dependence, violence.

When attachment ends, love is not lost. What is lost is fear. What remains is care without possession, affection without clinging, relationship without bondage.

Then loss has no sting. Death is no longer a psychological catastrophe. Change is no longer resisted.

Freedom is not the absence of relationship,
but the absence of fear in relationship.

Only such freedom can know love.

***

Questioner:
Is attachment not a natural part of human relationship? Without attachment, wouldn't life become empty and cold?

Responder:
That is what we are conditioned to believe. But let us first see what attachment actually is, not what we imagine it to be.

Questioner:
How would you describe it?

Responder:
Attachment is psychological dependence. It is clinging to a person, an idea, or a belief because it gives one a sense of security and continuity.

Questioner:
And what is wrong with that?

Responder:
Where there is dependence, there is fear. One depends because one is afraid to be alone, empty, or uncertain.

Questioner:
So, attachment is rooted in fear?

Responder:
Yes. Fear is present from the very beginning of attachment.

Questioner:
Is that why there is fear of loss?

Responder:
Inevitably. If you are attached, you must fear losing the object of attachment — through death, change, or separation.

Questioner:
But people call this love.

Responder:
Love has no fear. Where there is fear, there is no love.

Questioner:
That sounds very severe.

Responder:
Truth is not severe or gentle; it is simply true.

Questioner:
Isn't there responsibility and care in attachment?

Responder:
Responsibility can exist without attachment. Attachment is the demand that the other remain as you want them to be.

Questioner:
Does attachment create possessiveness?

Responder:
Yes. Attachment always says "mine."

Questioner:
And jealousy?

Responder:
Without attachment, jealousy has no ground.

Questioner:
Then attachment is a form of violence?

Responder:
Psychological violence, yes — because it restricts freedom.

Questioner:
Is freedom really necessary in relationship?

Responder:
Without freedom, relationship becomes mutual imprisonment.

Questioner:
So, is non-attachment indifference?

Responder:
Indifference is withdrawal. Non-attachment is sensitivity without fear.

Questioner:
How does one become free of attachment?

Responder:
There is no "how." Any method strengthens the self.

Questioner:
Then how does attachment end?

Responder:
By seeing its whole movement — the fear, the dependence, the demand.

Questioner:
Seeing ends it?

Responder:
What is fully seen loses its power.

Questioner:
And what remains when attachment ends?

Responder:
Love — not as an idea, but as a living quality.

Questioner:
Without fear of loss?

Responder:
Without fear of loss.

Questioner:
Then what is relationship like without attachment?

Responder:
It is fresh each moment, not carried by memory.

Questioner:
And death?

Responder:
Death ends what is attached. Love is not touched by death.

Attachment is fear seeking continuity.
Love is freedom without demand.

*****

The “Me” as Thought

Man lives as though the “me” were something real, solid, and permanent. He says, “This is who I am,” and from that assumption arises the whole movement of his life — his fears, ambitions, attachments, and struggles. Yet one must ask a fundamental question: what is this “me”? Is it an actual entity, or is it a structure put together by thought?

If one observes quietly, without judgment, the “me” reveals itself as a collection. It is made up of memories, experiences, hurts, pleasures, images, beliefs, and knowledge. None of these are alive in themselves; they are fragments of the past, stored and recalled by thought. Thought strings them together and calls that bundle myself.

The “me” has no independent existence apart from thought. When thought is absent — in deep attention, in silence, in complete absorption — the “me” is not there. There is perception, sensation, action, but no center claiming ownership. This simple fact is often overlooked.

The “me” is sustained through naming. The moment an experience occurs, thought says, “This happened to me.” Through naming and recording, the self is strengthened. Pleasure is remembered and repeated; pain is avoided and carried as a wound. Thus the “me” accumulates.

Accumulation gives the illusion of continuity. The mind feels secure in saying, “I was this yesterday, I am this today, I will be that tomorrow.” This continuity is psychological time. And time is essential to the survival of the self.

The “me” exists only in relationship — in comparison, in conflict, in desire, in fear. Alone, without reference, it cannot survive. That is why loneliness is so frightening: in loneliness, the familiar structure of the “me” begins to weaken.

Society reinforces this construction. Education shapes identity. Religion sanctifies it. Nationalism enlarges it. Family and culture polish and protect it. The individual rarely questions it, because to question the “me” feels like a threat to survival.

The tragedy is that this psychological construction is mistaken for the living human being. We protect the image instead of understanding life. We defend opinions instead of discovering truth. We fight for identities instead of seeing their illusory nature.

The “me” is also the source of division. As long as there is “me,” there must be “you,” “we,” and “they.” From this division arises conflict — personal, social, national, religious. Peace is impossible where the self is operating.

Krishnamurti would insist that the ending of the “me” is not something to be achieved. One cannot gradually dismantle the self. Any effort to do so only strengthens it, because effort implies a doer, a center.

The ending of the “me” comes through insight — through seeing the whole structure as it operates from moment to moment. In that seeing, without condemnation or justification, the “me” loses its significance. It is seen for what it is: a useful mechanism in practical matters, but destructive in psychological life.

When the “me” is not interfering, there is perception without distortion, relationship without image, action without motive. Life is then lived, not through the past, but freshly.

Freedom is not for the “me.”
Freedom is from the “me.”

***

Questioner:
You say that the “me” is a psychological construction. That sounds abstract. Surely there is a real “me” who feels, thinks, and acts.

Responder:
There is feeling, thinking, and acting. But is there a separate entity who owns them? That is the question.

Questioner:
Isn’t that entity obvious? I experience myself.

Responder:
What do you experience? Sensations, thoughts, memories, emotions — yes. But do you experience a center apart from these?

Questioner:
It feels as though there is a center.

Responder:
Feelings are not facts. Let us look. When thought is quiet — even briefly — where is the “me”?

Questioner:
In such moments, there is only awareness.

Responder:

Exactly. Awareness without a center. The “me” appears when thought begins to name and record.

Questioner:
So, thought creates the “me”?

Responder:
Thought gathers memories, experiences, and images and calls that bundle “myself.”

Questioner:
Then the “me” is memory?

Responder:
Memory and identification. Memory alone is not the “me.” It becomes the “me” when it says, “This is mine.”

Questioner:
Is that why pleasure and pain strengthen the self?

Responder:
Yes. Pleasure is repeated; pain is resisted — both are remembered. Through this accumulation, the “me” gains continuity.

Questioner:
Is continuity essential to the self?

Responder:
Without continuity in time, the self cannot exist.

Questioner:
Is that why the self fears death so intensely?

Responder:
Yes. Death is the ending of psychological continuity.

Questioner:

But the self also exists in relationship.

Responder:
It exists through relationship — through comparison, conflict, and image-making.

Questioner:
So, without comparison, the self weakens?

Responder:
Completely. Comparison feeds the “me.”

Questioner:
Is loneliness threatening because the self has nothing to reflect itself in?

Responder:
Exactly. In loneliness, the mirrors disappear.

Questioner:
Does society strengthen this construction?

Responder:
Constantly. Education, religion, nationalism — all reinforce identity.

Questioner:
Then how does one end the “me”?

Responder:
There is no “one” to end it. That question itself arises from the self.

Questioner:
Then how does the self end?

Responder:
By being seen — wholly, not partially.

Questioner:
Seeing without effort?

Responder:
Yes. Effort implies a center.

Questioner:
What happens when the “me” ends?

Responder:
Nothing dramatic. Life continues — but without distortion.

Questioner:
Is there still action?

Responder:
Action without motive.

Questioner:
Is that freedom?

Responder:
Freedom from the burden of being someone.

The “me” is memory pretending to be a center.
To see this is to be free of it.

*****

Fear: Seeing Without Escape

At the instant of fear, there is no thinker separate from fear. There is only a shock, a total biological and psychological arrest. The body tightens, the breath is held, the nerves contract. This is a natural, animal response. In that moment there is no word, no explanation, no strategy. There is only the raw fact of fear.

Immediately afterwards, thought enters. Thought says, "I was afraid," "Why did this happen?" "What must I do?" With this verbalisation, the division begins: the 'me' who is afraid and the fear from which I must escape. From that division arises effort — effort to suppress, analyse, justify, escape, protect. All this is movement in time, and therefore fear is continued, not ended.

Krishnamurti would point out something crucial here:
fear does not paralyse you — thought paralyses you by naming and resisting fear.

When fear is named, it is already memory. Memory says, "This has happened before," "This may happen again," and the body reacts to the projected future. Thus, fear is no longer a simple response; it becomes psychological fear, sustained by thought.

Now the key inquiry is not how to get rid of fear, but whether fear can be seen without the movement that follows it.

Is it possible, at that first instant — before naming, before running away — to remain with the sensation completely?
Not to observe fear as an object, but to be with it without separation.

If there is no escape, no justification, no resistance, then fear has no continuity. It rises and falls like any other sensation. It is thought that gives it duration, depth, and identity.

So, Krishnamurti would say:
Do not try to be courageous.
Do not cultivate confidence.
Do not analyse fear.

Simply see the whole movement — the instant of paralysis, the rush of words, the effort to escape — as one process. In that choiceless awareness, fear is not conquered; it ends, because the mind is no longer divided against itself.

And where fear ends, not through effort but through understanding, there is a quality of intelligence that is both alert and gentle — an intelligence that knows how to act without violence to itself.

***

Questioner:
At the moment of fear, I am paralysed. I cannot think, I cannot act. Only afterwards do words come, explanations, and then the effort to protect myself or to run away. Why does this happen?

Responder:
Let us stay with the fact, not with explanations. At the instant of fear, what is actually taking place?

Questioner:
There is a sudden shock. The body tightens. Everything stops.

Responder:
Yes. In that moment there is no “you” who is afraid. There is only fear — a total response of the organism.

Questioner:
But it feels as though I am frozen.

Responder:
That feeling comes later. First there is sensation, contraction, paralysis. Only afterwards does thought step in and say, “I am afraid.” With that statement, fear becomes personal.

Questioner:
So, the paralysis is not caused by thought?

Responder:
No. The initial paralysis is natural, like an animal stopping suddenly when it senses danger. It is intelligent. The problem begins when thought arrives and takes over.

Questioner:
What does thought do at that point?

Responder:
Thought names the sensation. It says, “This is fear. I don’t like it. I must do something about it.” With that, a division is created — the observer and the observed, the “me” and fear.

Questioner:
And then comes the effort to escape?

Responder:
Inevitably. Because once fear is separate from you, you feel

threatened by it. You want to suppress it, analyse it, overcome it, or distract yourself from it. All this is effort.

Questioner:
But isn't effort necessary? Otherwise, fear will overwhelm me.

Responder:
That is what thought says. But notice something important: fear overwhelms you only when it is prolonged by thought. The original sensation is brief. Thought gives it continuity.

Questioner:
Are you saying fear continues because I think about it?

Responder:
Exactly. Thought recalls past fears and projects future dangers. It says, "This happened before," or "This may happen again." So, fear is no longer a simple response; it becomes psychological.

Questioner:
Then what is one to do at the moment fear arises?

Responder:
Nothing — and that is the most difficult thing. Not to act, not to name, not to escape.

Questioner:
Isn't that passivity?

Responder:
It is not passivity; it is attention. Passive means dull. Attention is highly alert. In attention there is no choice, no resistance.

Questioner:
How does one attend to fear?

Responder:
By feeling it completely — the tightening of the chest, the shallow breath, the trembling — without saying, “This is fear,” and without saying, “I must get rid of it.”

Questioner:
But the mind automatically names.

Responder:
See that automatic movement. The seeing itself is attention. When the movement of naming is seen as it arises, it loses its authority.

Questioner:
So, fear ends when it is fully seen?

Responder:
Fear has no root when it is not fed by thought. Without naming, without resistance, it rises and falls like any other sensation.

Questioner:
Then courage is not the absence of fear?

Responder:
Courage is irrelevant. Confidence is irrelevant. These are all ideas invented by thought to escape fear.

Questioner:
What remains when fear ends in this way?

Responder:
A mind that is sensitive, quiet, and alert. Such a mind acts instantly and appropriately — not from memory, not from self-protection, but from intelligence.

Questioner:
So, the problem is not fear, but the "me" who interferes with it?

Responder:
Yes. Where there is no interference, fear has no continuity. And where fear has no continuity, there is freedom — not as an achievement, but as a living fact.

To see fear without the observer is the ending of fear. In that seeing, there is no paralysis — only clarity.

*****

Duality: The Conflict Thought Invents

Human consciousness is structured in opposites. We think in terms of good and bad, right and wrong, noble and ignoble, spiritual and worldly, observer and observed. This division appears natural, even necessary. Yet one must ask: is duality a fact of life, or is it a product of thought?

Thought functions by naming, comparing, and separating. In order to understand, it divides. This division is useful in practical matters — day and night, left and right, this and that. But psychologically, thought carries this same movement into the inner world. There it creates opposites and then struggles to reconcile them.

Thus, arises conflict.

“I am violent, but I should be non-violent.”
“I am fearful, but I must be courageous.”
“I am confused, but I should be clear.”

In each case, thought creates an ideal — an opposite — and then sets about trying to become that opposite. The fact is split, and the mind is caught between what is and what should be. This inner division is the essence of conflict.

Krishnamurti pointed out that the observer is the observed. The one who says, “I am violent,” is himself the violence, not separate from it. But thought creates a fictitious observer and gives it authority. This observer tries to control, suppress, or transcend what it is part of. Hence the struggle never ends.

Duality gives the illusion of progress. One imagines moving from darkness to light, from ignorance to wisdom, from bondage to freedom. But psychologically, this movement is still within the field of thought. The opposite is still related to what is; it is born from it.

This is why ideals are dangerous. Ideals appear noble, but they perpetuate conflict. The more one pursues the ideal, the more one strengthens the division.

Religion has built entire systems upon this duality — God and man, sacred and profane, soul and body, heaven and earth. These divisions have not brought peace; they have brought endless struggle, guilt, and violence.

Morality too is based on duality. We divide ourselves into good and bad parts and try to suppress what we call bad. But suppression is violence against oneself. What is suppressed does not disappear; it waits and returns in another form.

Duality also fragments relationship. We see ourselves as separate from others, nature, and life. From this separation arises exploitation and indifference.

One must ask: is it possible to perceive without division?
To see anger without the observer who says, “I must not be angry.”
To see fear without the thinker who says, “I must overcome fear.”

Such perception is not cultivated. The moment you try to practice non-duality; you create another ideal. The seeing must be immediate.

When there is choiceless awareness of what is, without naming or opposing, the division collapses. There is anger, but no one separate from anger. In that wholeness, anger has no continuity.

This is not mysticism. It is a simple fact of observation.

When duality ends, conflict ends. Not because one has chosen peace, but because the root of conflict — division — has been seen and dissolved.

Then action is whole.
Life is not fragmented.
There is no inner battle.

Truth is not in opposites.
It is in seeing without division.

***

Questioner:
Why do you say that duality is invented by thought? Surely there are real opposites — good and bad, right and wrong.

Responder:
There are practical distinctions. But psychologically, these opposites are created by thought and sustained by it.

Questioner:
What do you mean by psychologically?

Responder:
The inner world — our fears, desires, violence, ambitions, and ideals.

Questioner:

Isn’t it natural to say, “This is wrong, I should be right”?

Responder:
It feels natural because we are conditioned to think that way. But look at the consequence. The moment you divide yourself into what you are and what you should be, conflict begins.

Questioner:
Is conflict inevitable in that division?

Responder:
Yes. The observer sets himself against what he observes.

Questioner:
But isn’t the observer different from anger or fear?

Responder:
That is the illusion. The observer is made of the same substance as anger or fear — memory, thought, experience.

Questioner:
So, the observer is the observed?

Responder:
Exactly. But thought separates them in order to feel in control.

Questioner:
Why does thought want control?

Responder:
Because control gives a sense of security.

Questioner:
Does control ever succeed?

Responder:

No. Suppressed emotions return in different forms.

Questioner:
Then what about ideals? Don't they guide us?

Responder:
Ideals are opposites invented to escape the fact.

Questioner:
Escape from what?

Responder:
From facing what is directly.

Questioner:
So, non-violence as an ideal is also part of this duality?

Responder:
Yes. As long as violence is opposed by an ideal, violence continues.

Questioner:
That seems paradoxical.

Responder:
Truth often is.

Questioner:
Then how does one end conflict?

Responder:
By ending division.

Questioner:
And how does division end?

Responder:
By seeing that the observer is the observed.

Questioner:
Is that an intellectual conclusion?

Responder:
No. It must be seen as a living fact.

Questioner:
What happens when anger is seen without division?

Responder:
Anger burns itself out because there is no resistance.

Questioner:
So, awareness dissolves conflict?

Responder:
Yes. Awareness is non-dual.

Questioner:
Then what remains?

Responder:
A mind that is whole.

Where there is division, there is conflict.
To see without division is peace.

*****

Fear: The Engine of Becoming

Fear lies at the very root of human becoming. It is not merely one problem among many; it is the hidden force that drives ambition, attachment, belief, comparison, authority, and the endless effort to become something more, something safer, something permanent. Without understanding fear, one cannot understand becoming.

Fear has many faces. There is the fear of physical danger, which is natural and intelligent. But we are not concerned here with that. We are concerned with psychological fear — the fear of losing, of failing, of being alone, of being nothing, of not becoming what one imagines one should be.

Psychological fear is always related to time. One is afraid of what might happen, of what could be lost, of what one may not achieve. Fear projects itself into the future and drags the past along with it. Thus, fear is sustained by thought moving in time.

Where there is fear, there is becoming.

The mind says, “I am afraid of being insignificant; therefore, I must become important.”
“I am afraid of insecurity; therefore, I must accumulate.”
“I am afraid of death; therefore, I must believe.”
“I am afraid of what I am; therefore, I must become what I am not.”

Becoming is the promise fear makes to itself.

Fear also breeds dependence. One depends on people, ideas, systems, beliefs, leaders — anything that offers

psychological shelter. But dependence is itself fear in another form. And whatever one depends on can be lost, changed, or destroyed. Thus, fear multiplies.

We try to overcome fear through courage, discipline, suppression, analysis, or distraction. But these are all reactions of fear. To resist fear is to strengthen it. To analyse fear is to prolong it. To escape from fear is to carry it into another corner of the mind.

Krishnamurti pointed out that fear cannot be ended through time. One cannot say, “I will gradually be free of fear.” That is fear postponing itself. Freedom from fear must be immediate, or it is not freedom at all.

The mind often asks, “How can I live without fear?” That very question arises from fear and therefore cannot answer it. As long as the mind seeks a method, an authority, or a practice, fear continues.

Fear exists only when there is a center — a “me” who must be protected, continued, fulfilled. Without the self-image, fear has no root. The self and fear arise together and sustain each other.

One must then ask: is it possible to look at fear without the observer?
To see fear not as something separate, not as something to be conquered, but simply as a fact.

In the moment of fear, there is often paralysis. The body contracts, thought stops. That moment is pure sensation. Fear becomes psychological only when thought enters and says, “I am afraid,” and then begins to imagine consequences, memories, escapes.

If fear is observed at its very birth — before naming, before resistance — it has no continuity. It arises and subsides like any other sensation. It is thought that gives fear duration.

When fear is seen in this way, not analysed, not suppressed, but wholly observed, there is an ending. This ending is not brought about by will or effort. It happens because the mind has understood the nature of fear.

When fear ends, becoming ends. There is no need to arrive, to achieve, to secure, to protect psychologically. The mind lives without tomorrow inwardly. And such a mind has a quality of courage that is not cultivated, because it is not born of fear.

Where fear ends, there is intelligence.
Where intelligence acts, there is no becoming.

Then life is no longer a movement of escape,
but a living in freedom, moment to moment.

***

Questioner:
You say fear is the engine of becoming. That sounds exaggerated. Surely fear is only one part of our psychological life.

Responder:
Let us look carefully. Without fear, would there be the urge to become something psychologically?

Questioner:
What do you mean by that?

Responder:
If you were not afraid of being insignificant, lonely, insecure, or nothing, would you want to become important, successful, or fulfilled?

Questioner:
Perhaps not. But fear also protects us.

Responder:
Physical fear protects the organism. We are not discussing that. We are questioning psychological fear.

Questioner:
And psychological fear is different?

Responder:
Completely. Psychological fear is always about time — about what might happen or what might be lost.

Questioner:
So, fear is related to the future?

Responder:
And to the past. Thought recalls pain and projects it forward.

Questioner:
Is that why fear sustains becoming?

Responder:
Yes. Fear promises itself relief through becoming.

Questioner:
Becoming as in achievement, belief, security?

Responder:
Exactly. Fear says, “If I become this, I will be safe.”

Questioner:

Does that ever work?

Responder:
Temporarily. And then fear returns in another form.

Questioner:
Why does fear return?

Responder:
Because the structure remains. The "me" must always protect itself.

Questioner:
Can fear be overcome by courage or discipline?

Responder:
Courage is fear in disguise. Discipline suppresses fear but does not end it.

Questioner:
Then what about analysis?

Responder:
Analysis prolongs fear. It gives fear time.

Questioner:
So, fear cannot be ended through time?

Responder:
Fear is time psychologically.

Questioner:
Then how does one face fear?

Responder:
By seeing it without the observer.

Questioner:

What does that mean?

Responder:
To look at fear without saying, “I am afraid.”

Questioner:
Is that possible?

Responder:
In moments of intense fear, thought stops. There is only sensation.

Questioner:
But fear continues after that.

Responder:
Because thought enters and names it.

Questioner:
So, naming gives fear continuity?

Responder:
Yes. Thought sustains fear.

Questioner:
Then if fear is observed without naming?

Responder:
It has no duration.

Questioner:
Does that observation require effort?

Responder:
Effort is fear trying to escape itself.

Questioner:
So, observation must be effortless?

Responder:
Yes. Choiceless.

Questioner:
What happens when fear ends?

Responder:
The need to become ends.

Questioner:
And what remains?

Responder:
A mind that is alert, sensitive, and free.

Questioner:
Free of fear?

Responder:
Free of the self that fears.

Fear sustains becoming.
Seeing fear ends becoming.
In that ending, there is freedom.

*****

Morality, Respectability, and Social Hypnosis

Society speaks endlessly of morality. It lays down codes of conduct, traditions, customs, and ideals, and calls conformity to these virtue. From childhood, we are trained to behave in acceptable ways, to fit into established patterns, to seek approval and avoid disapproval. This conditioning is called morality. But one must ask a fundamental question: is morality a matter of social agreement, or is it something entirely different?

What society calls moral is often merely what is respectable. Respectability is obedience to the norms of the group — political, religious, cultural. A respectable person is one who does not disturb the structure. He may be inwardly violent, ambitious, greedy, or cruel, but as long as his behaviour conforms outwardly, he is called moral.

This is social hypnosis.

Under this hypnosis, ambition is admired, competition is encouraged, exploitation is rewarded, and violence is legitimized — provided it is successful and socially sanctioned. A man who kills one person is a criminal; a man who kills thousands in war is a hero. A corporation that destroys livelihoods is praised for growth. A politician who deceives skilfully is called clever. Society not only tolerates such behaviour; it celebrates it.

Thus, respectability becomes the enemy of goodness.

True morality cannot be cultivated through fear of punishment or hope of reward. Morality born of fear is not

morality; it is calculation. Where there is calculation, there is no goodness.

Krishnamurti pointed out that goodness cannot exist where there is ambition. Ambition is the desire to become something — successful, powerful, enlightened. That desire is self-centred. And where there is self-centeredness, there is no goodness, however refined the language.

Social morality also depends on comparison. One is moral in relation to another who is less so. This comparison feeds pride and self-righteousness. It divides people into good and bad, superior and inferior. From this division arises judgement, condemnation, and cruelty.

Religion has often reinforced this hypnosis. By defining moral codes and promising reward or punishment — heaven or hell — it conditions human behaviour but does not transform consciousness. A conditioned mind may behave correctly, but it remains unfree.

One may conform outwardly and yet be inwardly corrupt. One may be socially acceptable and psychologically violent. Society rarely questions this contradiction because it is built upon it.

True morality arises only when there is freedom from the self. When the mind is no longer seeking security, success, recognition, or continuity. When fear ends, ambition ends. And when ambition ends, goodness naturally comes into being.

Goodness is not respectable. It does not belong to society. It may disturb, question, and stand alone. It does not seek approval.

The question then is not how to be moral according to society, but whether the mind can be free of social hypnosis.

Such freedom does not come through rebellion or conformity. Both are reactions within the same structure. Freedom comes through seeing — seeing the falseness of socially imposed morality.

When that falseness is seen, the mind is no longer hypnotized. It acts not according to codes, but according to intelligence. And intelligence is the highest morality.

Morality born of intelligence has no opposite.
It is not respectable.
It is simply good.

***

Questioner:
Society places great importance on morality. Are you questioning morality itself?

Responder:
I am questioning what society calls morality.

Questioner:
What do you mean by that?

Responder:
Society equates morality with respectability — behaving according to accepted norms.

Questioner:
Is that not necessary for order?

Responder:
It produces conformity, not order.

Questioner:
What is the difference?

Responder:
Conformity is imitation enforced by fear. Order arises from understanding.

Questioner:
So, respectability is fear-based?

Responder:
Yes. Fear of punishment, fear of rejection, fear of not belonging.

Questioner:
But social rules prevent chaos.

Responder:
They restrain behaviour, but they do not free the mind.

Questioner:
Can one be respectable and inwardly violent?

Responder:
Very easily. In fact, most people are.

Questioner:
That sounds harsh.

Responder:
Truth is not concerned with comfort.

Questioner:
Society condemns violence.

Responder:
It condemns individual violence and glorifies collective violence.

Questioner:
Such as war?

Responder:
Yes — and competition, exploitation, ambition.

Questioner:
Are ambition and greed considered moral?

Responder:
They are rewarded and admired, which amounts to moral approval.

Questioner:
So, society is hypnotized?

Responder:
Deeply. It does not see its own contradictions.

Questioner:
Does religion contribute to this hypnosis?

Responder:
Organized religion strengthens it by promising reward and punishment.

Questioner:

Then what is true morality?

Responder:
True morality is goodness without motive.

Questioner:
Can goodness be cultivated?

Responder:
No. Cultivation implies becoming.

Questioner:
Then how does goodness arise?

Responder:
When fear ends.

Questioner:
And fear ends how?

Responder:
Through understanding, not discipline.

Questioner:
So, a moral person may not be respectable?

Responder:
Often not. Goodness may disturb society.

Questioner:
Then what should one do — rebel?

Responder:
Rebellion is another reaction. Understanding is neither rebellion nor conformity.

Questioner:
What is the role of intelligence here?

Responder:
Intelligence sees what is false and does not cooperate with it.

Questioner:
And that is morality?

Responder:
Yes. Intelligence is the highest morality.

Respectability conditions behaviour.
Intelligence brings order.
Goodness needs no approval.

*****

Images

The human mind lives with images. It creates images about itself, about others, about the world, about God, about success, about failure. These images are not accidental; they are the very substance of psychological existence. And where there are images, there is separation, conflict, and sorrow.

An image is thought made visible inwardly. It is the residue of experience, memory, hurt, pleasure, and expectation. When someone praises us, an image is formed. When someone insults us, another image is added. Over time, these images accumulate and form what we call myself. Thus, the image becomes the "me."

We rarely meet life directly. We meet it through images.

When you look at another human being, are you seeing that person, or the image you have about them? The image of a spouse, a child, a colleague, a neighbour — shaped by past incidents, opinions, disappointments, hopes. That image stands between you and the living person. Relationship then is not between two human beings, but between two images.

Where there are images, there is no relationship.

Images provide a sense of psychological continuity. They give the mind a feeling of permanence — "This is who I am," "This is who you are." But life is not static. Human beings are in constant movement. The image freezes that movement. And what is frozen begins to decay.

Images are also a form of protection. When the mind is hurt, it builds an image as a defence. "I will not let that happen

again." The image acts as armour. But armour also prevents sensitivity. One cannot be both protected and alive.

Images breed division. National images divide humanity into "us" and "them." Religious images divide truth into competing beliefs. Ideological images divide right and left, good and bad. Each image claims legitimacy, and violence follows.

Even the image of oneself as humble, spiritual, or non-violent is still an image. It is thought projecting an ideal and then identifying with it. Such images are especially dangerous because they appear virtuous while strengthening the self.

Krishnamurti pointed out that truth has no image. The moment an image is formed, it is already false. An image is always of the past; truth is living.

The mind asks, "How can I live without images?" That question itself arises from the image-maker. Any method to remove images becomes another image. So, there is no method.

Images end only when the mind sees their danger — not intellectually, but actually. When the mind sees that images destroy relationship, intelligence, and love, there is an ending. That ending is immediate.

When images are absent, there is direct perception. One listens without interpretation. One looks without memory interfering. Then relationship becomes fresh, vulnerable, alive.

To live without images is not to live without memory. Memory has its place in practical matters. But psychologically, memory as image is destructive.

Where there is no image, there is no insult, no flattery, no psychological wound. There is only what is happening, moment to moment.

And in that state, there is a quality of innocence — not childishness, but freedom from the burden of the past.

Images imprison the mind.
Seeing their falseness is liberation.
Only a mind without images can love.

***

Questioner:
You say that images dominate our lives. What exactly do you mean by an image?

Responder:
An image is a thought-construction — the residue of memory, experience, hurt, pleasure, and expectation.

Questioner:
Isn't that simply memory?

Responder:
Memory becomes an image when it gives identity — when it says, "This is me," or "This is you."

Questioner:
So, the image is personal?

Responder:
Personal, social, national, religious — the structure is the same.

Questioner:
Why does the mind create images?

Responder:
For psychological security. Images give continuity and protection.

Questioner:
Protection from what?

Responder:
From being hurt, from uncertainty, from not knowing who one is.

Questioner:
But don't images help us relate to others?

Responder:
They prevent relationship. When you relate through an image, you are not relating to the living person.

Questioner:
Then what is relationship when images operate?

Responder:
It is a relationship between two images, not two human beings.

Questioner:
Is that why relationships become mechanical?

Responder:
Yes. Images freeze what is living.

Questioner:
You mentioned hurt. How is hurt connected to images?

Responder:
When there is hurt, the mind records it and builds an image as defence.

Questioner:
And that defence becomes a barrier?

Responder:
Yes. It protects, but it also isolates.

Questioner:
Can one live without images and still function?

Responder:
One must distinguish between practical memory and psychological images.

Questioner:
So, images are unnecessary inwardly?

Responder:
They are destructive inwardly.

Questioner:
What about images of God or ideals?

Responder:
They are still images — comforting, but divisive.

Questioner:
Isn't an image of oneself as good or spiritual harmless?

Responder:
That is the most subtle image — it strengthens the self while pretending to dissolve it.

Questioner:
Then how does one end image-making?

Responder:
There is no method. Any method becomes another image.

Questioner:
Then how do images end?

Responder:
By seeing their danger.

Questioner:
Seeing intellectually?

Responder:
No. Seeing as one sees a snake — instantly, without argument.

Questioner:
And when images end, what happens?

Responder:
There is direct perception.

Questioner:
And relationship?

Responder:
Relationship becomes alive, vulnerable, and new.

Questioner:
Is that what you call love?

Responder:
Love has no image.

Where there is image, there is division.
Where image ends, relationship begins.

*****

Seeing Without Choice

Seeing without choice is the very heart of intelligence. It is not a practice, not a method, not a discipline, and certainly not a conclusion to be reached. It is a state of observation in which the mind is utterly still, not through control, but through understanding. In such seeing, there is no observer separate from what is observed. There is only the fact.

Most of us do not see; we interpret. We look through the screen of memory, belief, experience, prejudice, and desire. This screen distorts perception. Choice arises when the mind is already conditioned — when it prefers, resists, accepts, or rejects. Where there is choice, there is conflict. And where there is conflict, there is no clear seeing.

Choice implies a chooser. The chooser is the accumulated past — the "me," with its fears, pleasures, wounds, and hopes. This chooser interferes with perception. It says, "I like this," "I dislike that," "This must change," "This must continue." Such interference prevents the mind from seeing what actually is.

Krishnamurti often emphasized that choiceless awareness is not indifference. Indifference is dullness. Choiceless awareness is intense sensitivity. It is a state in which the mind is awake, alert, and wholly attentive, without direction.

To see without choice means to observe anger without condemning it, fear without trying to escape it, pleasure without clinging to it. The moment one condemns or justifies, choice has entered. The moment one tries to alter what is seen, the observer has taken control.

This choiceless seeing is possible only in the present. It cannot be carried over. The moment one says, “I have understood,” that understanding is already past. Seeing without choice has no continuity; it is alive only now.

The mind often asks, “How can I see without choice?” That very question is born of choice. Any “how” implies a method, and method implies repetition, discipline, practice — all of which strengthen the observer. Choiceless seeing cannot be cultivated.

What then makes choiceless seeing possible?

It comes when the mind sees the danger of its own interference. When one sees that choice fragments perception and sustains conflict, the mind naturally becomes quiet. This quietness is not imposed; it arises from insight.

In such seeing, the division between observer and observed collapses. There is anger, but no “me” who is angry. There is fear, but no “me” who must overcome fear. In this wholeness, the energy previously wasted in conflict becomes available as intelligence.

Choiceless seeing is transformative, not because it changes what is seen, but because it removes distortion. When distortion ends, what is false ends. Truth does not need to be pursued; it reveals itself when the false is seen as false.

This quality of seeing has profound implications for daily life. In relationship, it means listening without image, without defence, without anticipation. In action, it means responding without motive. In morality, it means acting without conformity or rebellion. In meditation, it means attention without direction.

Choiceless seeing is not reserved for a few. It is available to anyone who is willing to observe without escape. It does not promise comfort. On the contrary, it demands vulnerability. But in that vulnerability, there is immense clarity.

When the mind sees without choice, there is no center from which fear, ambition, and becoming arise. The engine of psychological conflict comes to a halt.

Then action is immediate and appropriate.
Then living is simple and whole.
Then truth is not something to be found, but something that is.

Seeing without choice is not an achievement.
It is the ending of the one who wants to achieve.

In that ending, there is freedom.

***

Questioner:
You say that seeing without choice is essential. What do you mean by “without choice”?

Responder:
Choice implies preference, resistance, acceptance, rejection. To see without choice is to observe without any of these movements.

Questioner:
But isn’t choice necessary in daily life?

Responder:

In practical matters, yes. But inwardly, psychologically, choice is the result of confusion.

Questioner:
How so?

Responder:
When perception is clear, there is no choice. You act. Choice arises only when there is uncertainty, conflict, and division.

Questioner:
So, choice indicates disorder?

Responder:
Psychologically, yes. Choice shows that the mind is divided.

Questioner:
Then what is the role of the observer?

Responder:
The observer is the past — memory, experience, conditioning — interfering with the present.

Questioner:
And this observer creates choice?

Responder:
Exactly. The observer says, “I like this,” “I dislike that.”

Questioner:
Is it possible to observe without this observer?

Responder:
That is the real question.

Questioner:
And is it possible?

Responder:
When the mind sees the danger of interference, the observer becomes quiet.

Questioner:
Does that require effort?

Responder:
Effort is interference.

Questioner:
Then how does the mind become quiet?

Responder:
Through insight. Seeing that choice fragments perception.

Questioner:
What happens when there is no choice?

Responder:
There is attention.

Questioner:
Attention to what?

Responder:
To what is — anger, fear, pleasure — without naming.

Questioner:
Isn’t naming necessary to understand?

Responder:

Naming comes after seeing. Naming during seeing distorts.

Questioner:
So, in choiceless seeing, there is no condemnation?

Responder:
No condemnation, no justification.

Questioner:
What happens to anger when it is seen without choice?

Responder:
It ends. Not through control, but through understanding.

Questioner:
Is that ending permanent?

Responder:
There is no permanence psychologically.

Questioner:
Then what remains?

Responder:
A mind that is alert and sensitive.

Questioner:
Is that intelligence?

Responder:
Yes. Intelligence is choiceless.

Questioner:
Does such seeing affect relationship?

Responder:
Profoundly. There are no images.

Questioner:
And action?

Responder:
Action is immediate and appropriate.

Questioner:
So, seeing without choice is not a technique?

Responder:
There is no technique. There is only seeing.

Questioner:
And that seeing is freedom?

Responder:
Seeing is freedom.

Where there is choice, there is conflict.
Where there is no choice, there is clarity.
Clarity is action.

*****

Living Without Psychological Tomorrow

Human life is largely lived in tomorrow. We say, “I will change,” “I will be happy,” “One day I will be free,” “I will understand later.” This postponement feels reasonable, even responsible. Yet one must ask: what is this tomorrow psychologically? Is it real, or is it an invention of thought?

There is chronological time. The sun rises and sets. We use time to learn a skill, to travel, to organise daily life. Without such time, practical living would be impossible. But psychological time is entirely different. Psychological time is the projection of thought — the past extending itself into the future.

Psychological tomorrow is born of dissatisfaction with what is. Thought says, “This is not enough,” “I must become something more.” In this movement, the present is avoided. Life is deferred.

Krishnamurti often pointed out that the future is the past modified. What we call tomorrow is the continuation of yesterday with slight adjustments. If one is violent today, one will be violent tomorrow — perhaps more subtly, perhaps with better words, but still violent. Time does not transform.

We hope that time will heal sorrow, end fear, bring wisdom. But time cannot heal psychological wounds. Only understanding can. Time may dull pain, but what is dulled remains.

Living in psychological tomorrow is a form of escape. It gives comfort. It offers hope. But hope is postponement. It

says, “Not now.” And in that postponement, the present is never met.

Fear and pleasure both depend on tomorrow. Fear imagines loss, failure, death. Pleasure seeks repetition. Both project themselves forward. Thus, psychological time is sustained by desire and fear.

The mind asks, “How can I live without tomorrow?” That question arises because the mind is accustomed to living in time. To end tomorrow feels like ending oneself. And indeed, it is the ending of the self as continuity.

The self exists only through time. It is memory projecting itself forward. Without psychological tomorrow, the self has no ground.

Living without psychological tomorrow does not mean irresponsibility. It does not mean neglecting practical planning. It means not carrying inwardly the burden of becoming.

To live without tomorrow is to live with what is — fear, sorrow, confusion — without escape. In that direct contact, understanding takes place. Understanding is not gradual. It is immediate.

When there is no psychological tomorrow, action is not delayed. There is no gap between seeing and doing. Seeing is doing.

Such living brings a quality of intensity and freshness. Each moment is complete. There is no accumulation of experience, no residue carried forward.

In this state, death is not an event in the future. Death is the ending of each moment. To die to the past now is to live fully.

Living without psychological tomorrow is not an ideal. It is not something to be practised. It comes when the mind sees the falseness of postponement.

Where tomorrow ends, fear ends.
Where fear ends, becoming ends.
And where becoming ends, life begins.

***

Questioner:
You speak of living without psychological tomorrow. That sounds impractical. How can one live without thinking of the future?

Responder:
We must be clear what we mean by future. There is practical, chronological time, and there is psychological time. We are questioning the latter.

Questioner:
What is psychological time?

Responder:
It is the movement of thought from the past into the future — the "me" continuing itself.

Questioner:
So, when I say, "I will change," that is psychological time?

Responder:
Yes. That statement postpones action.

Questioner:
But doesn't change require time?

Responder:
Physical change does. Psychological understanding does not.

Questioner:
That seems difficult to accept.

Responder:
Because we are accustomed to postponing.

Questioner:
Postponing what?

Responder:
Facing what is.

Questioner:
So, tomorrow is an escape?

Responder:
Psychologically, yes.

Questioner:
Is hope also part of this?

Responder:
Hope is tomorrow refined.

Questioner:
And fear?

Responder:

Fear is tomorrow projected negatively.

Questioner:
So, fear and hope both sustain psychological time?

Responder:
Exactly.

Questioner:
What happens if there is no tomorrow inwardly?

Responder:
Then there is only now.

Questioner:
Isn't that frightening?

Responder:
It is frightening to the self, because the self lives in continuity.

Questioner:
So, the self ends when tomorrow ends?

Responder:
The self has no ground without psychological time.

Questioner:
Does that mean living without memory?

Responder:
Memory has its place in practical matters. But memory as identity must end.

Questioner:

What is action like without tomorrow?

Responder:
Immediate.

Questioner:
Without deliberation?

Responder:
Without delay.

Questioner:
And responsibility?

Responder:
Responsibility born of clarity, not fear.

Questioner:
Is such living possible in daily life?

Responder:
It is possible only in daily life.

Questioner:
What about death?

Responder:
When one lives without tomorrow, death is not postponed to the future.

Questioner:
Then what is death?

Responder:
The ending of each moment.

Questioner:
So, living and dying are one movement?

Responder:
Yes.

Questioner:
And in that, is there freedom?

Responder:
Freedom from the burden of time.

Tomorrow is thought.
Seeing this ends postponement.
Living is now.

*****

When Becoming Ends

Becoming is the movement of thought in time. It is the constant effort to be something other than what one is — nobler, wiser, more successful, more spiritual. This movement appears natural, even necessary, but it is the source of conflict, fear, and sorrow. To understand what it means for becoming to end, one must first see the whole structure of becoming itself.

Becoming is sustained by comparison, ambition, fear, hope, and the desire for continuity. It says, “I am this now, but I will be that.” In this movement, the present is never sufficient. Life is postponed. The mind lives in projection, not in actuality.

When becoming ends, it does not end through effort, discipline, or renunciation. Any effort to end becoming is itself becoming. The will that says, “I must stop becoming,” is still the movement of the self-seeking an achievement.

The ending of becoming comes only through insight — through seeing, without choice, the totality of its movement. When the mind sees the falseness of becoming, not as a theory but as a living fact, there is a stopping.

This stopping is not stagnation. It is not passivity. On the contrary, it is the release of energy previously trapped in conflict. When the mind is no longer divided between what is and what should be, energy is no longer wasted.

When becoming ends, time as a psychological factor ends. There is no tomorrow inwardly. The mind does not carry itself forward as an identity. Memory remains for practical purposes, but memory as self has no place.

In this state, action is immediate. Seeing and doing are one. There is no hesitation born of fear or hope. Action is not calculated, because there is no center to calculate for.

When becoming ends, relationship is transformed. There is no image to protect, no demand to be fulfilled. One meets the other without the past intervening. Love is no longer a reaction; it is a state of being.

Fear loses its grip. Fear needs time, continuity, and self-protection. When these are absent, fear has no root. Pleasure too loses its compulsive character, because it is no longer used to sustain identity.

Such a mind is extraordinarily simple. Simplicity here does not mean poverty of life, but freedom from burden. There is no accumulation of psychological experience, no weight of becoming.

One might ask, "What remains when becoming ends?" That question is born of curiosity and expectation — both movements of becoming. When becoming ends, there is no concern with what remains.

There is only living — clear, sensitive, and whole.

This is not an achievement.
It is the ending of the achiever.

Where becoming ends,
there is freedom that is not of time,
and a life that is complete in itself.

***

Questioner:
You speak of the ending of becoming. What exactly do you mean by becoming?

Responder:
Becoming is the psychological movement of time — “I am this now, I will be that.”

Questioner:
Isn’t that movement necessary for growth?

Responder:
Necessary for physical learning, yes. Psychologically, it is escape.

Questioner:
Escape from what?

Responder:
From facing what is.

Questioner:
So, becoming is avoidance?

Responder:
Yes. It avoids direct perception.

Questioner:
What sustains becoming?

Responder:
Fear, hope, comparison, ambition, and the desire for continuity.

Questioner:
Then how does becoming end?

Responder:
Not through effort. Effort is becoming.

Questioner:
Then how?

Responder:
By seeing the whole movement of becoming.

Questioner:
Seeing without choice?

Responder:
Exactly.

Questioner:
What happens in that seeing?

Responder:
There is a stopping.

Questioner:
Is that stopping dullness?

Responder:
On the contrary, it releases energy.

Questioner:
What happens to time?

Responder:
Psychological time ends.

Questioner:
And the self?

Responder:
The self has no ground without time.

Questioner:
What is action like without becoming?

Responder:
Immediate and whole.

Questioner:
Is there still learning?

Responder:
Learning without accumulation.

Questioner:
And relationship?

Responder:
Relationship without image.

Questioner:
What about fear and pleasure?

Responder:
They lose their compulsive power.

Questioner:
Then what remains?

Responder:
Living without burden.

Questioner:
Is that freedom?

Responder:
Freedom that is not achieved.

Becoming is time.
Seeing ends time.
In that ending, life is.

*****

Can the Mind End Becoming?

The question itself is profound. It is not a question of hope or method, but a direct challenge to the whole movement of the human mind. For centuries, man has assumed that becoming is inevitable — that psychologically he must evolve, improve, refine himself over time. The question "Can the mind end becoming?" strikes at the very root of this assumption.

First, one must be very clear what becoming is.

Becoming is the movement of thought in time. It is the idea that what is is insufficient and must be transformed into what should be. "I am angry, but I must become calm." "I am confused, but I will become clear." "I am nothing, but I will become something." In this movement, the present is never enough. Life is postponed.

This movement is not accidental. It is sustained by fear — fear of being inadequate, fear of emptiness, fear of death, fear of insignificance. Thought offers becoming as a solution: "If I become, I will be safe." Thus, becoming is born out of fear and sustained by hope.

The mind usually asks, "How can I end becoming?" That question already contains the problem. The "how" implies a method, a process, a gradual movement in time. But any method implies becoming — practicing, improving, arriving. So, the very question defeats itself.

Krishnamurti insisted that becoming cannot end through time, because becoming is time psychologically. One cannot use time to end time.

Then what is left?

Only perception.

The mind can end becoming only when it sees the whole movement of becoming — not partially, not intellectually, but totally. This seeing is not analysis. Analysis takes time and divides the observer from the observed. This seeing is immediate and whole.

When the mind sees that becoming is the root of conflict, fear, and sorrow — sees it as one sees a danger — there is an instant stopping. Not through will, not through decision, but through intelligence.

This stopping is not an act. It is the absence of the movement.

At that moment, the mind is no longer projecting itself into the future. There is no psychological tomorrow. The self, which depends on continuity, has no ground to continue. Memory remains for practical purposes, but memory as identity is inactive.

One may fear that such a mind becomes static, empty, or unproductive. On the contrary, it becomes extraordinarily alive. Energy that was dissipated in struggle, ambition, and fear is now available. Action becomes clear, simple, and appropriate.

Ending becoming does not mean ending learning. Learning continues, but without accumulation. Each moment is met freshly. There is no image carried over, no identity to protect.

So, the question is not whether the mind should end becoming, nor whether it can through effort. The real question is whether the mind can see the truth of becoming — that it is an illusion sustained by fear and thought.

When that truth is seen, becoming ends.

Not gradually.
Not tomorrow.
But now.

And in that ending, there is a mind that is free —
not because it has achieved freedom,
but because it is no longer bound by the need to become.

***

Questioner:
You ask whether the mind can end becoming. But isn't becoming inevitable? Don't we all have to change, grow, and evolve?

Responder:
We must be careful to distinguish between physical learning and psychological becoming.

Questioner:
What is the difference?

Responder:
Physical learning involves acquiring skills, knowledge, and techniques. Psychological becoming is the urge to be something other than what one is.

Questioner:

Isn't that also change?

Responder:
No. It is postponement.

Questioner:
Postponement of what?

Responder:
Postponement of understanding what is.

Questioner:
So, becoming avoids the present?

Responder:
Yes. It promises resolution in the future.

Questioner:
Why is the mind so attached to becoming?

Responder:
Because becoming offers hope and continuity to the self.

Questioner:
Continuity from what?

Responder:
From ending — from being nothing.

Questioner:
So, fear is at the root of becoming?

Responder:
Always.

Questioner:
Then can fear end gradually?

Responder:
Fear is gradualness psychologically.

Questioner:
Then how can becoming end?

Responder:
Not through effort, not through discipline.

Questioner:
Then through what?

Responder:
Through seeing.

Questioner:
Seeing what?

Responder:
The whole movement of becoming — its fear, its hope, its conflict.

Questioner:
Is that seeing intellectual?

Responder:
No. Intellectual seeing does not end anything.

Questioner:
Then what kind of seeing?

Responder:

Seeing without choice.

Questioner:
And what happens in that seeing?

Responder:
Becoming stops.

Questioner:
Is that stopping permanent?

Responder:
Permanence is another form of becoming.

Questioner:
Then how does one live?

Responder:
Moment to moment.

Questioner:
Without a future?

Responder:
Without a psychological future.

Questioner:
And the self?

Responder:
The self has no place without time.

Questioner:
Is such a life practical?

Responder:
It is the only practical life.

Questioner:
Why do you say that?

Responder:
Because it is free of conflict.

Questioner:
So, the mind can end becoming?

Responder:
When it sees the truth of becoming, it does.

Becoming is time.
Seeing ends time.
In that ending, there is freedom.

*****

Pleasure, Desire, and the Continuity of the Self

Pleasure plays a central role in human life. We pursue it, defend it, repeat it, and build our identities around it. Yet pleasure is rarely questioned. It is accepted as natural, necessary, even sacred. But one must inquire deeply: what is pleasure, and what role does it play in sustaining the self?

Pleasure is not the same as joy. Joy is immediate, fresh, and without cause. Pleasure, on the other hand, is the memory of an experience that thought wants to repeat. Pleasure begins at the moment thought says, "That was enjoyable; I must have it again." Thus, pleasure is born not at the moment of sensation, but in remembrance.

Desire follows the same movement. There is perception, sensation, contact — and then thought intervenes, creating an image of what was experienced. That image becomes desire. Desire is sustained by thought imagining continuity.

Through pleasure and desire, the self maintains itself. The self says, "I am the one who enjoyed," "I am the one who wants," "I am the one who must continue." In this way, pleasure becomes a thread that ties yesterday to tomorrow, giving the self a sense of permanence.

This is why pleasure inevitably brings fear. One fears losing the source of pleasure, fears its ending, fears deprivation. Pleasure and fear are not opposites; they are twins born of the same movement of thought.

Society encourages the pursuit of pleasure in countless forms — entertainment, consumption, success, spiritual

experience. Even meditation is sometimes turned into a search for pleasurable states. In doing so, the mind remains trapped in the cycle of desire, satisfaction, and dissatisfaction.

Krishnamurti pointed out that desire itself is not the problem. The problem is the psychological continuity thought gives to desire. When desire is observed at the moment it arises — without naming, suppressing, or pursuing — it has a natural ending.

Pleasure becomes a problem only when it is accumulated. The accumulation of pleasure strengthens the self. Memory stores pleasure and uses it as nourishment for identity.

Can the mind experience beauty, delight, affection — without turning them into pleasure? This is a crucial question. To see a sunset and end it there, without saying, "I want this again." To love without remembering love as pleasure. Such living requires a mind that is attentive, not acquisitive.

When pleasure is no longer used to give continuity to the self, the self begins to dissolve. This dissolution is not loss. On the contrary, it is freedom from repetition.

Then there is joy without cause, affection without attachment, beauty without possession. Desire has its natural place, but it does not dominate.

The continuity of the self depends on pleasure remembered and desire projected. When this movement is seen and understood, it comes to an end.

What remains is not austerity or denial, but a quality of

innocence — a mind that can delight without clinging, live without accumulation, and be whole without becoming.

***

Questioner:
You speak of pleasure as though it were a problem. Isn't pleasure a natural part of life?

Responder:
Pleasure itself is not the problem. It is the way thought uses pleasure that creates the problem.

Questioner:
What do you mean by "uses pleasure"?

Responder:
Thought remembers an enjoyable experience and seeks to repeat it. That repetition gives pleasure continuity.

Questioner:
So, pleasure is memory?

Responder:
Pleasure begins with sensation, but it becomes psychological through memory.

Questioner:
Then what is desire?

Responder:
Desire is pleasure projected into the future.

Questioner:
Is desire always connected to pleasure?

Responder:

Psychologically, yes. Desire wants the continuation of a past sensation.

Questioner:
And how does this relate to the self?

Responder:
The self feeds on pleasure and desire. They give it substance and continuity.

Questioner:
So, the self depends on pleasure to exist?

Responder:
On pleasure and fear together.

Questioner:
How does fear enter?

Responder:
Fear of losing pleasure, fear of not having it again.

Questioner:
Is that why pleasure and fear are inseparable?

Responder:
Yes. They arise from the same movement of thought.

Questioner:
Can one experience pleasure without creating fear?

Responder:
Only if the experience ends without being stored.

Questioner:
That sounds difficult.

Responder:

It is difficult only because the mind is accustomed to accumulation.

Questioner:
Is accumulation necessary?

Responder:
Not psychologically. Accumulation strengthens the self.

Questioner:
Then how should one relate to pleasure?

Responder:
By observing it as it arises, without naming or pursuing.

Questioner:
Is that suppression?

Responder:
No. Suppression is another form of desire.

Questioner:
So, it is simply seeing?

Responder:
Yes. Seeing without choice.

Questioner:
What happens when pleasure is seen in this way?

Responder:
It has a natural ending.

Questioner:
And desire?

Responder:
Desire loses its compulsive nature.

Questioner:
Does that mean a dull life?

Responder:
On the contrary. It means a life free of repetition.

Questioner:
What about joy?

Responder:
Joy is not remembered. It has no continuity.

Questioner:
And love?

Responder:
Love cannot be stored as pleasure.

Questioner:
So, the ending of pleasure as continuity is the ending of the self?

Responder:
Yes. The self cannot survive without continuity.

Pleasure remembered sustains the self.
Seeing pleasure ends continuity.
In that ending, there is joy.

*****

Relationship: Where Illusion Reveals Itself

Relationship is the mirror in which the self is revealed. One may escape from oneself through beliefs, ideals, work, or isolation, but one cannot escape in relationship. In relationship, the whole movement of the mind — its fears, desires, attachments, images, and illusions — comes into clear view. Therefore, relationship is not merely a personal matter; it is the field in which self-knowledge unfolds.

We often approach relationship with expectations. We want to be loved, understood, appreciated, secured. These expectations are images formed by thought. We do not relate to the living person; we relate to the image we have built about them, and to the image we want them to Fulfill for us.

Thus, relationship becomes an exchange of images.

Where there are images, there is illusion. Each image is shaped by past experience — pleasure, hurt, hope, disappointment. These images act as screens through which we look. When the other does not conform to the image, there is conflict. Hurt arises not from what is said or done, but from the image being challenged.

Krishnamurti pointed out that relationship is not between two images but between two human beings. But as long as images exist, relationship is mechanical. Love becomes conditional, dependent, and fearful.

In relationship, attachment masquerades as love. We cling to another because they give us identity, security, pleasure, or

comfort. This dependence creates fear — fear of loss, fear of change, fear of being alone. And fear distorts perception.

Relationship also reveals our desire to possess and dominate. Subtly or openly, we want the other to remain as we want them to be. This demand is violence, even if it is expressed gently.

One may ask: is it possible to have relationship without image?
This question is crucial, because without image there is no centre from which illusion can operate.

To have relationship without image does not mean to have no memory. Practical memory has its place. But psychological memory — the recording of hurt, flattery, expectation — must end. Where memory interferes, there is no fresh contact.

Ending images in relationship is not a matter of effort. Effort implies resistance. Images end when the mind sees their destructive nature — when it sees that images prevent love.

When images are absent, relationship becomes a living movement. There is listening without defence, speaking without motive, affection without possession. Conflict loses its fuel, because there is no image to be hurt.

In such relationship, the self has no place to hide. There is openness and vulnerability. And in that vulnerability, there is a quality of care that is not born of need.

Thus, relationship is the place where illusion is exposed and where it can end. Not through analysis, not through adjustment, but through awareness.

To observe oneself in relationship — without blame, without justification — is the highest form of meditation. For in that observation, truth is revealed, and illusion dissolves.

Where illusion ends in relationship,
there is love without fear.

***

Questioner:
Why do you say that relationship is where illusion reveals itself?

Responder:
Because in relationship the self is constantly exposed. One cannot hide there.

Questioner:
Hide from what?

Responder:
From one's fears, attachments, images, and expectations.

Questioner:
But relationship is about love and companionship, isn't it?

Responder:
That is what we call it. But often it is about security and dependence.

Questioner:
Are you saying we don't really relate to people?

Responder:
We mostly relate to images.

Questioner:
Images of others?

Responder:
And images of ourselves.

Questioner:
How are these images formed?

Responder:
Through memory — of pleasure, hurt, praise, disappointment.

Questioner:
And these images distort relationship?

Responder:
Completely. They stand between two people.

Questioner:
Is that why there is conflict?

Responder:
Yes. Images collide, not human beings.

Questioner:
Isn't some memory necessary in relationship?

Responder:
Practical memory, yes. Psychological memory, no.

Questioner:
What do you mean by psychological memory?

Responder:
Recording hurt, flattery, expectation — and carrying it forward.

Questioner:
Is attachment also part of this illusion?

Responder:
Attachment is the demand for security through another.

Questioner:
So, attachment is not love?

Responder:
Where there is fear of loss, there is no love.

Questioner:
Can there be relationship without attachment?

Responder:
Only when there are no images.

Questioner:
Is it possible to end image-making?

Responder:
When the mind sees its danger.

Questioner:
Without effort?

Responder:
Effort strengthens the image-maker.

Questioner:

What happens when images end?

Responder:
Relationship becomes fresh.

Questioner:
Without conflict?

Responder:
Without the fuel of conflict.

Questioner:
Is such relationship practical?

Responder:
It is the only relationship that is alive.

Questioner:
So, relationship is a mirror?

Responder:
Yes. It shows us exactly what we are.

Relationship exposes illusion.
Seeing illusion ends it.
In that ending, there is love.

*****

Authority and the Desire to Be Led

Human beings have an extraordinary tendency to seek authority. We look for leaders, teachers, gurus, scriptures, systems, and ideologies to tell us how to live, what to believe, and what is right or wrong. This search for authority appears natural, even necessary. But one must ask: why does the mind want to be led at all?

Authority promises certainty. It offers direction in a confusing world. When one is uncertain, afraid, or inwardly empty, authority gives comfort. It says, "Follow this, and you will be safe." Thus, authority is born of fear and the desire for security.

There are two kinds of authority: outward and inward. Outward authority may be necessary in practical matters — a doctor, an engineer, a pilot. But inward authority — authority over thought, conduct, belief, and conscience — is destructive. It prevents intelligence.

When one accepts inward authority, one stops inquiring. One imitates instead of understanding. One conforms instead of discovering. The mind becomes second-hand.

Krishnamurti emphasized that truth is a pathless land. It cannot be approached through any system, method, or authority. The moment one follows another in psychological matters; one has abandoned truth for comfort.

The desire to be led also reveals laziness of mind. It is easier to follow than to look. It is easier to obey than to observe oneself. To inquire demands attention, humility, and responsibility. Authority removes responsibility.

Organized religion is built upon this desire. It offers scriptures, rituals, hierarchies, and promises. Through these, the mind is conditioned to accept authority as sacred. Yet this sacred authority has divided humanity and justified violence.

Ideologies, political or religious, function in the same way. They provide ready-made answers. They tell people how to think, who to hate, what to hope for. Through identification with an authority, the individual feels important and protected.

But where there is authority, there is fear — fear of punishment, fear of exclusion, fear of being wrong. And where there is fear, there is no freedom.

One may ask: can the mind be free of authority?
Not by rebelling against it, because rebellion is merely another reaction within the same structure. Freedom comes only when the mind sees the falseness of authority in psychological matters.

When authority ends, responsibility begins. One must look, listen, and learn directly. This does not lead to chaos, but to order — an order born of intelligence, not obedience.

A mind free of authority is not arrogant. On the contrary, it is humble, because it does not know and therefore is open to learn. Such a mind can listen without interpretation and act without fear.

Freedom is not in being led well.
Freedom is in not being led at all inwardly.

Only such freedom can discover what is true.

***

Questioner:
Why do human beings seem to have such a strong need for authority?

Responder:
Because inwardly they are uncertain and afraid.

Questioner:
Afraid of what?

Responder:
Afraid of not knowing how to live, afraid of being wrong, afraid of being alone inwardly.

Questioner:
So, authority gives security?

Responder:
It gives the illusion of security.

Questioner:
Isn't some authority necessary?

Responder:
Outwardly, yes — in technical and practical matters. Inwardly, no.

Questioner:
What do you mean by inward authority?

Responder:
Authority over belief, conduct, conscience, and understanding.

Questioner:

Why is inward authority harmful?

Responder:
Because it replaces intelligence with obedience.

Questioner:
Does following prevent understanding?

Responder:
Completely. Following is imitation.

Questioner:
But people follow religious teachers for truth.

Responder:
They follow for comfort, not for truth.

Questioner:
That sounds very strong.

Responder:
Truth is not comforting.

Questioner:
Does organized religion depend on this desire?

Responder:
Entirely. Without followers, authority collapses.

Questioner:
What about political authority?

Responder:
It operates in the same way — through fear and reward.

Questioner:
Then should one rebel against authority?

Responder:
Rebellion is still reaction.

Questioner:
Then how does authority end?

Responder:
By seeing its falseness.

Questioner:
Seeing intellectually?

Responder:
No. Seeing the danger of it.

Questioner:
What happens when inward authority ends?

Responder:
Responsibility returns to the individual.

Questioner:
Is that not frightening?

Responder:
To a dependent mind, yes.

Questioner:
And to an intelligent mind?

Responder:
It is freedom.

Questioner:
So, freedom is not choosing a better authority?

Responder:
Freedom is having none inwardly.

Authority dulls intelligence.
Seeing ends authority.
Freedom begins with responsibility

*****

Knowledge as Accumulation and Burden

Human beings place enormous value on knowledge. We accumulate facts, theories, experiences, skills, and information, and we call this accumulation intelligence. Society honours the knowledgeable; education is built upon storing and repeating what is known. Yet one must inquire deeply: what is the place of knowledge in human life, and when does it become a burden?

Knowledge has an undeniable place in the practical world. To speak a language, to practise medicine, to build a bridge, to use technology — knowledge is necessary. Without it, daily life would be chaotic. But when knowledge crosses into the psychological realm, it begins to distort perception.

Psychological knowledge is memory accumulated as identity. It is the "I know," "I have experienced," "I have understood." This knowledge becomes the past looking at the present. And the past can never fully meet the living present.

When the mind approaches life through accumulated knowledge, it no longer observes; it recognises. Recognition is not seeing. Recognition says, "This is that," and closes the door to fresh perception. Thus, knowledge becomes a screen.

Krishnamurti repeatedly pointed out that truth is not something to be known. The moment truth is reduced to knowledge, it becomes dead. What is alive cannot be stored.

Knowledge gives the mind a sense of security. "I know where I stand." "I am experienced." "I am certain." But this

certainty is psychological comfort, not intelligence. And where there is certainty, inquiry ends.

Accumulated knowledge also strengthens the self. The self is proud of what it knows. It compares, judges, and feels superior or inferior based on knowledge. Thus, knowledge becomes power, and power corrupts relationship.

In relationship, accumulated knowledge is especially destructive. When one says, “I know my wife,” “I know my child,” “I know myself,” one stops looking. The other becomes an image, not a living being. Relationship then decays.

Knowledge as accumulation becomes a burden because it prevents learning. Learning is possible only when the mind does not know. A mind crowded with conclusions has no space to observe.

This does not mean rejecting knowledge or becoming ignorant. It means understanding the right place of knowledge. Knowledge belongs to the field of the known. Life is always unknown.

When knowledge is kept in its place — used when needed, silent when not — the mind becomes light. It can listen without translating, observe without interpreting, act without reference to the past.

Such a mind is not anti-intellectual. It is intelligent. Intelligence is not the accumulation of knowledge; it is the capacity to perceive directly.

The burden of knowledge lifts when the mind sees that accumulation inwardly is unnecessary and destructive. In that seeing, knowledge loses its dominance.

Then learning is endless, because there is no accumulation.
Then the mind is young, though the body may be old.
Then wisdom is not what one knows, but how one sees.

***

Questioner:
You seem to question knowledge itself. Is knowledge not essential for living?

Responder:
Knowledge is essential in the practical world. But we are questioning its psychological role.

Questioner:
What do you mean by psychological role?

Responder:
Knowledge as identity — "I know," "I have experienced," "I am certain."

Questioner:
Why is that a problem?

Responder:
Because the past then looks at the present.

Questioner:
Isn't that unavoidable?

Responder:

Only if one confuses knowledge with intelligence.

Questioner:
What is the difference?

Responder:
Knowledge is accumulated. Intelligence is perception.

Questioner:
So, recognition is not perception?

Responder:
Recognition is memory identifying. Perception is direct seeing.

Questioner:
Does accumulated knowledge block perception?

Responder:
Yes. It acts as a screen.

Questioner:
Is that why experts often fail to see something new?

Responder:
Exactly. Certainty closes the door to inquiry.

Questioner:
But experience surely teaches us?

Responder:
Experience teaches only what has already happened.

Questioner:
Then what about wisdom?

Responder:
Wisdom is not stored knowledge.

Questioner:
Then what is wisdom?

Responder:
Wisdom is learning without accumulation.

Questioner:
Is accumulation connected to the self?

Responder:
Very much. The self is strengthened by what it knows.

Questioner:
So, knowledge becomes power?

Responder:
And power distorts relationship.

Questioner:
Does this apply to self-knowledge?

Responder:
Especially there. Saying “I know myself” ends inquiry.

Questioner:
Then how does one live without being burdened by knowledge?

Responder:
By using knowledge when necessary and letting it be silent otherwise.

Questioner:
Is that possible?

Responder:
When the mind sees the burden of accumulation, it naturally let's go.

Questioner:
What remains then?

Responder:
A mind that is fresh.

Questioner:
Capable of learning?

Responder:
Always.

Knowledge stored is the past.
Seeing is present.
Intelligence lives in the now.

*****

Time as a Psychological Escape

Time is one of the most subtle inventions of thought. Without time, practical living would be impossible. We need time to catch a train, to learn a skill, to grow crops, to heal a wound. This chronological time is factual and necessary. But psychological time is something entirely different. It is not a fact; it is an escape.

Psychological time is the movement of thought away from what is. It is the past carrying itself into the future in the hope of change, relief, fulfilment, or redemption. When the mind says, "I will be different tomorrow," "I will understand later," "Time will heal this," it is using time as a refuge.

Why does the mind escape into time?

Because facing what is is uncomfortable. Fear, sorrow, confusion, loneliness, emptiness — these are facts of our inner life. To remain with these facts without movement, without explanation, without escape, requires great attention. The mind finds this difficult. So, it invents tomorrow.

Tomorrow promises resolution without demanding understanding.

Thus, time becomes a postponement of action. One says, "I am angry now, but I will become calm." "I am violent, but I will slowly become non-violent." In this movement, anger and violence are never understood; they are merely carried forward in modified forms. Time does not transform. Time only continues.

Krishnamurti pointed out repeatedly that psychological time is the enemy of understanding. Understanding is immediate. When you see a danger, you do not gradually avoid it; you act instantly. Similarly, when the mind sees the truth of fear, sorrow, or violence, that seeing itself is the ending.

Time as an escape is sustained by hope and fear. Hope says, "Something better will come." Fear says, "Something worse may happen." Both project thought into the future. And while the mind is occupied with the future, the present is neglected.

Sorrow is one of the clearest examples of this escape. When there is deep sorrow, the mind seeks comfort in time. It says, "Time will heal," "Tomorrow will be easier." Time may dull the pain, but what is dulled remains hidden, not ended. Sorrow ends only when it is faced completely, without naming, without escape.

Similarly, pleasure depends on time. Pleasure is remembered and projected forward: "I had that experience; I want it again." Thus, time binds pleasure and fear together, strengthening the self.

The self itself is the product of psychological time. The "me" is memory plus projection. Without the past and the future, the self cannot exist. Therefore, the self is deeply invested in time. To end psychological time is to end the self's continuity. That is why the mind resists it so strongly.

The question then is not how to end psychological time, because any "how" implies time. The real question is whether the mind can see the whole movement of time as escape.

When this movement is seen — not as an idea, but as a living fact — there is a profound stillness. In that stillness, there is no yesterday and no tomorrow psychologically. There is only what is.

This does not make life chaotic. On the contrary, it brings clarity. Practical time continues to function efficiently, but inwardly the mind is no longer burdened by postponement.

Living without psychological time means living without becoming. It means meeting fear, sorrow, pleasure, and relationship as they arise, without carrying them forward. Each moment ends fully.

In such living, there is no accumulation, no residue.
The mind is light, fresh, and innocent.

Time then has its right place —
and no longer rules the mind.

Psychological time is escape.
Seeing this is the end of escape.

***

Questioner:
You speak of time as a psychological escape. But surely time is unavoidable in life.

Responder:
Chronological time is unavoidable. We are questioning psychological time.

Questioner:
What do you mean by psychological time?

Responder:
The movement of thought from the past into the future to avoid the present.

Questioner:
Avoid what in the present?

Responder:
What is uncomfortable — fear, sorrow, confusion, emptiness.

Questioner:
So, time becomes a refuge?

Responder:
Yes. It promises relief without understanding.

Questioner:
Is hope part of this movement?

Responder:
Hope is tomorrow made attractive.

Questioner:
And fear?

Responder:
Fear is tomorrow made threatening.

Questioner:
So, both depend on time?

Responder:
They sustain psychological time.

Questioner:

Can time bring change?

Responder:
Time brings decay and continuity, not transformation.

Questioner:
But people say time heals.

Responder:
Time dulls; it does not heal.

Questioner:
Then how does sorrow end?

Responder:
By being faced without escape.

Questioner:
Doesn’t that require courage?

Responder:
Courage is irrelevant. Attention is required.

Questioner:
Is attention outside time?

Responder:
Yes. Attention is now.

Questioner:
What happens when there is no psychological tomorrow?

Responder:
The self has no ground.

Questioner:
Is that frightening?

Responder:
To the self, yes.

Questioner:
And to intelligence?

Responder:
It is freedom.

Questioner:
So, time ends only when escape ends?

Responder:
Exactly.

Time postpones understanding.
Seeing ends postponement.
Living is now.

*****

The Falsity of Organised Religion

Organised religion has shaped human consciousness for centuries. It has built temples and churches, written scriptures, established hierarchies, and laid down codes of belief and conduct. It claims to offer meaning, order, and salvation. Yet one must ask, without prejudice and without reaction: what is the psychological function of organised religion?

At its core, organised religion is based on belief. Belief in God, belief in doctrines, belief in rituals, belief in reward and punishment. Belief promises certainty in an uncertain world. It says, "If you believe this, you are safe." Thus, belief becomes a refuge for the frightened mind.

Krishnamurti repeatedly pointed out that belief is not truth. Belief is thought seeking comfort. Where there is belief, there is doubt hidden beneath it. Otherwise, belief would not be necessary. One believes because one is afraid not to believe.

Organised religion gives structure to this fear. It offers symbols, images, rituals, and authorities. Through repetition and tradition, belief is strengthened and questioning is discouraged. In this way, religion becomes psychological security institutionalised.

But belief divides. One belief is opposed to another belief. One God against another god. One truth against another truth. From this division arise conflict, intolerance, and violence. History bears witness to this fact. Religion, which claims to unite humanity, has often been one of the deepest sources of division.

Belief also dulls inquiry. When one says, “I know,” inquiry ends. The mind no longer looks, listens, or questions. It accepts second-hand answers. Such a mind may be devout, but it is not free.

Rituals further strengthen illusion. Repeated words, gestures, and ceremonies give emotional comfort and a sense of belonging. But comfort is not transformation. One may feel uplifted in a ritual and return unchanged to daily life, carrying the same fear, greed, and violence.

Organised religion often speaks of love, compassion, and peace. Yet its structure is based on authority — priests, gurus, scriptures, and institutions that claim to mediate truth. Where there is authority, there is obedience; where there is obedience, there is fear; and where there is fear, there is no love.

Krishnamurti made a clear distinction between religion and religiosity. Religion, as organised belief, is a product of thought. Religiosity is a state of deep inward sensitivity, humility, and silence. Religiosity has nothing to do with belief, ritual, or organisation.

True religious inquiry begins not with belief, but with not-knowing. It begins when the mind says, “I do not know what truth is.” This not-knowing is not ignorance; it is freedom from the known.

The escape into belief prevents this inquiry. Belief fills the space that inquiry needs. It provides ready-made answers where there should be observation.

When belief is seen as an escape — not condemned, not defended, but clearly seen — it loses its hold. Then the mind

is no longer occupied with gods, images, or promises. It turns inward, not to analyse, but to observe.

In that observation, there is a quality of silence that no ritual can produce. In that silence, there is order, intelligence, and compassion — not because one has been taught to be compassionate, but because the self, which divides, is absent.

Truth is not in temples, books, or beliefs.
Truth is not organised.
Truth comes when the mind is free from the need to believe.

Only such freedom is truly sacred.

***

Questioner:
Religion has guided humanity for centuries. Why do you question organised religion so deeply?

Responder:
I am not questioning the human longing to understand life. I am questioning the structures built around belief.

Questioner:
What is wrong with belief?

Responder:
Belief is thought seeking certainty. It is adopted because one is afraid not to believe.

Questioner:
Are you saying belief is born of fear?

Responder:

Yes. Where there is no fear, belief is unnecessary.

Questioner:
But belief gives meaning and comfort.

Responder:
Comfort is not truth. Meaning borrowed from belief is second-hand.

Questioner:
Isn't belief a step toward truth?

Responder:
Belief blocks truth. When you believe, inquiry ends.

Questioner:
Then what about faith?

Responder:
Faith is belief given a noble name.

Questioner:
That sounds harsh.

Responder:
Truth is not concerned with being gentle.

Questioner:
How does organised religion reinforce belief?

Responder:
Through authority, ritual, repetition, and tradition.

Questioner:
And what is the effect of this reinforcement?

Responder:
The mind becomes conditioned, obedient, and afraid to question.

Questioner:
Religion teaches love and compassion. Isn't that valuable?

Responder:
Love that is taught is imitation. Compassion arises only when the self is absent.

Questioner:
Has organised religion divided humanity?

Responder:
Beliefs divide. One belief against another belief inevitably creates conflict.

Questioner:
What about sacred texts?

Responder:
Texts are the past. Truth is living.

Questioner:
Then is there no place for religion at all?

Responder:
There is a place for religiosity, not for organised belief.

Questioner:
What do you mean by religiosity?

Responder:

A state of humility, sensitivity, and deep attention — without images or beliefs.

Questioner:
Can one be religious without belief?

Responder:
Only then can one be truly religious.

Questioner:
How does one come to such a state?

Responder:
By saying, "I do not know," and remaining with that not-knowing.

Questioner:
Isn't that dangerous?

Responder:
Only to the ego that seeks certainty.

Questioner:
What happens when belief ends?

Responder:
The mind becomes silent.

Questioner:
And in that silence?

Responder:
There is intelligence, compassion, and order.

Questioner:

Is that what you call the sacred?

Responder:
Yes — not something organised, but something living.

Belief comforts.
Truth disturbs.
Freedom begins where belief ends.

*****

The Truth in Becoming

At first glance, becoming appears to be the very essence of life. Everything seems to grow, evolve, change. A child becomes an adult, ignorance becomes knowledge, disorder appears to move toward order. Because of this outward movement, the mind assumes that inwardly too there must be becoming — psychological growth, gradual enlightenment, progressive freedom. But one must ask very carefully: is there truth in becoming at all, or is becoming itself the denial of truth?

Becoming implies a movement away from what is. It says, "This is insufficient; it must be changed into something else." Psychologically, this movement is not growth but escape. It avoids direct contact with the present fact by projecting a future state that promises resolution.

Yet the mind insists: "Surely there must be some truth in becoming, otherwise why is it so universal?"

The truth in becoming lies not in its fulfilment, but in what it reveals.

Becoming reveals dissatisfaction. It reveals fear. It reveals the deep unease of the human mind with what it actually is. When one says, "I must become better," one is confessing inward disorder. Becoming is the symptom, not the solution.

Becoming also reveals the structure of the self. The self can exist only through time — yesterday, today, and tomorrow. It needs continuity. Becoming provides that continuity. So, becoming is true in this sense: it accurately exposes the nature of the self as a movement of thought in time.

In this revelation lies the key.

The mind usually asks whether becoming can lead to truth. But the more penetrating question is: can becoming itself be seen as false?
Because truth is not something that evolves. Truth is not tomorrow. Truth is what is.

Truth has no direction. Becoming always has a direction.

Truth has no ideal. Becoming always points toward an ideal.

Truth has no time. Becoming is time.

Therefore, truth and becoming cannot coexist.

However, this does not mean that the mind must suppress becoming or fight against it. On the contrary, to oppose becoming is still to be caught in its movement. The truth of becoming is seen only when it is observed without resistance.

When one watches becoming — the urge to improve, to achieve, to arrive, to be secure — without condemning it and without justifying it, something extraordinary happens. Becoming exposes itself as a restless movement with no end. The mind sees that it is always chasing a shadow.

This seeing is the truth in becoming.

Becoming is false as a path, but true as a revelation.

It shows that no future state will ever resolve the present. It shows that time cannot heal psychological disorder. It shows that the self is an endless project that can never be completed.

When this is seen deeply, not intellectually, becoming comes to an end — not because the mind decides to stop, but because it sees that there is nowhere to go.

In that ending, truth is not found; it is uncovered.

Truth is not something one becomes.
Truth is what remains when becoming ends.

Then the mind is no longer moving away from itself. It is still, attentive, and open. And in that stillness, there is a clarity that has no past and no future.

That clarity is truth —
not at the end of becoming,
but in the ending of it.

***

Questioner:
You have spoken repeatedly against becoming. But surely there must be some truth in it. Otherwise, why is the whole of human life based on becoming?

Responder:
That is a very important question. Let us not dismiss becoming, but look at it carefully.

Questioner:
We see becoming everywhere — a child grows, knowledge increases, society progresses. Why deny becoming inwardly?

Responder:

We are not denying physical growth or practical learning. We are questioning psychological becoming — becoming something inwardly.

Questioner:
Isn't psychological becoming also growth?

Responder:
Is it growth, or is it escape?

Questioner:
Escape from what?

Responder:
From what is. From the actual state of the mind now.

Questioner:
But when I say, "I must become better," isn't that a healthy intention?

Responder:
What does it reveal? It reveals dissatisfaction with what you are.

Questioner:
So, becoming reveals dissatisfaction?

Responder:
Yes. And fear. And a sense of inadequacy.

Questioner:
Then is that the truth in becoming?

Responder:
Partly. Becoming truthfully exposes the inner disorder of the mind.

Questioner:

But does becoming ever resolve that disorder?

Responder:
Look at your own life. Has it?

Questioner:
No… each achievement seems to demand another.

Responder:
Exactly. Becoming has no end.

Questioner:
So, becoming is a movement without completion?

Responder:
Yes. That is its nature.

Questioner:
Then what sustains it?

Responder:
The self. The “me” needs continuity, and becoming gives it time to exist.

Questioner:
So, becoming is the life-blood of the self?

Responder:
Without becoming, the self has no future.

Questioner:
Then is becoming false?

Responder:
False as a path to truth. True as a revelation of the self.

Questioner:
Can you explain that?

Responder:
Becoming promises fulfilment, but delivers repetition. In seeing this clearly, its falseness is revealed.

Questioner:
So, the truth in becoming lies in seeing its falseness?

Responder:
Yes. When you see that becoming leads nowhere, that seeing is truth.

Questioner:
Does that mean one must stop becoming?

Responder:
Stopping implies effort. Effort is still becoming.

Questioner:
Then what happens?

Responder:
Becoming ends when it is fully understood.

Questioner:
Understood intellectually?

Responder:
No. Seen as one sees a danger.

Questioner:
And when becoming ends?

Responder:
There is no direction, no goal, no future inwardly.

Questioner:
Is that not emptiness?

Responder:
Only to a mind accustomed to filling itself.

Questioner:
And to a mind that sees?

Responder:
It is freedom.

Questioner:
So, truth is not something to be reached?

Responder:
Truth is not in becoming.

Questioner:
Then where is truth?

Responder:
In the ending of becoming.

Becoming promises truth.
Seeing its falseness reveals truth.
Truth is not reached — it remains when becoming ends.

*****

Why man fears death?

Knowing death is inevitable, man still worries about death because he is not afraid of the fact of death, but of the ending of the “me”.

Intellectually, man accepts death as unavoidable. He sees others die and knows that the body must come to an end. Yet inwardly there is anxiety, resistance, and deep fear when it concerns his own death. This contradiction shows that the fear is not biological but psychological.

The body does not fear death. Nature has no anxiety about endings. Trees shed their leaves without sorrow. Animals do not imagine their future extinction. Fear of death arises only in the human mind because man has created a psychological continuity called the self.

The self is made up of memories, experiences, relationships, achievements, failures, beliefs, and hopes. Thought gathers these fragments and calls them “me”. This “me” exists only in time — as yesterday, today, and tomorrow. Death threatens this continuity. Therefore, death becomes terrifying.

Man worries about death because he has accumulated rather than lived. He has postponed living into the future. He has identified himself with possessions, roles, images, and beliefs. When death comes, all that he has psychologically gathered appears to be lost. Fear arises because the mind asks, “What will happen to me?”

Thought tries to escape this fear by inventing beliefs — heaven, rebirth, soul, continuity after death. These ideas may

give comfort, but comfort is not truth. They are projections of thought seeking survival beyond death.

Krishnamurti would say that death is not something that happens at the end of life. Death is an essential part of living. As long as one clings psychologically to the past, death must remain frightening.

Fear exists because one is carrying yesterday.

If the mind is burdened with memory as identity, death appears as annihilation. But if the mind dies each day to what it has accumulated — to hurts, pleasures, attachments, images, and identity — then death is no longer something separate or dreadful.

One does not need courage to face death. Courage implies fear. What is needed is understanding.

Krishnamurti would ask directly: Why are you afraid of death?

And he would say that one is not afraid of death, but of losing what one knows. What one knows is the past. Death threatens the known, and therefore the mind resists it.

As long as there is attachment to life, there must be fear of death. Attachment implies loss, and loss implies fear.

He would ask whether one can die while living — not physically, but psychologically.

Can one die now to yesterday's hurts, to yesterday's pleasures, to yesterday's images, to yesterday's identity?

If one cannot, then death will always appear as a shadow in the future.

Death is the ending of the known, not the ending of life.

To live fully is to die every moment.

When the mind does not accumulate, there is nothing to lose. Then death is not the opposite of life. It is part of the same movement.

Only a mind that has learned to die while living truly knows what it means to live.

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Why Man Fears Death

Questioner:
Knowing that death is inevitable,
why does man still tremble before it?

Responder:
Because he is not afraid of dying,
but of ending.

Questioner:
Ending of what?

Responder:
Ending of the name,
the story,
the image carried like a bundle through time.

Questioner:
But death is only the end of the body.

Responder:

The body knows how to end.
It does not argue.
It does not postpone.
It does not hope.

Fear belongs to thought.

Questioner:
What does thought fear?

Responder:
Thought fears losing what it knows.
Memory.
Achievement.
Attachment.
The continuity called “me”.

Questioner:
Is that why man invents heaven, rebirth, tomorrow?

Responder:
Yes.
Thought stretches itself beyond death
and calls it consolation.

Questioner:
Is there comfort in that?

Responder:
Comfort is sleep, not truth.

Questioner:
Then what is death?

Responder:
Death is the ending of the known.

Questioner:

And why is that frightening?

Responder:
Because man lives in yesterday.
He carries his wounds,
his pleasures,
his hopes,
his identity —
as though they were life itself.

Questioner:
Can one live without carrying the past?

Responder:
That is the only way to live.

Questioner:
What does it mean to die while living?

Responder:
To let yesterday end
without dragging it into today.

To let pleasure bloom and wither.
To let hurt dissolve without record.
To meet each moment unclothed of memory.

Questioner:
Is such dying loss?

Responder:
Only to the self that hoards.

Questioner:
And if one does not die inwardly?

Responder:
Then death becomes a shadow,

a terror waiting in the future.

Questioner:
So, death is not opposed to life?

Responder:
Life without death is repetition.
Death without life is abstraction.

They are one movement.

Questioner:
Then why does man worry about death?

Responder:
Because he clings.
Because he accumulates.
Because he has not learned
to let go of what has ended.

Questioner:
And when one learns?

Responder:
There is nothing to lose.

Then death is not feared,
life is not postponed,
and living is complete
in this moment.

*****

Why Man Postpones Letting Go

Man knows intellectually that one day he will have to leave everything — his possessions, relationships, ambitions, achievements, and even his body. This awareness is generally accepted as a fact of life. Yet inwardly, he does not want to let go now. He postpones the ending. This postponement is the essence of his psychological conflict.

The understanding that one must leave everything is only theoretical. It remains an idea, not a living perception. Ideas do not transform; they merely offer consolation. As long as letting go is postponed to some future moment — at death, in old age, or in some imagined spiritual state — attachment continues unabated.

Why does man not want to leave now?

Because attachment gives psychological continuity. Through attachment, the self feels real, secure, and important. To let go now would mean the ending of the "me" as it is known. And this ending is deeply feared.

Attachment is not merely to things or people, but to images, memories, roles, beliefs, and identities. One is attached to being a husband, a parent, a professional, a successful or unsuccessful person, a believer or a sceptic. These attachments give the self a sense of permanence.

Though man knows he must leave everything eventually, he hopes to enjoy attachment a little longer. Thought says, "I will let go later." This "later" is psychological time, invented as a refuge. Time becomes a means of postponing the ending.

Krishnamurti would say that postponement is the very structure of attachment. As long as there is postponement, there is fear. And where there is fear, there is no love.

One believes that letting go now would bring emptiness, loneliness, or indifference. But this fear arises only because one has never looked at attachment directly. One has only justified it, condemned it, or promised to end it later.

To let go is not an act of will. Will implies conflict — a controller trying to control attachment. That only strengthens the self. Letting go happens when attachment is seen clearly — seen as fear, dependence, and sorrow.

When the mind sees that attachment is not love, that it inevitably brings fear of loss, jealousy, and pain, then the desire to hold diminishes naturally. There is no need to force an ending.

The paradox is this: man is willing to face death one day, but he is unwilling to face life without attachment now. Yet death demands total letting go. If one cannot let go now, death will be terrifying.

Krishnamurti would ask: Can you leave everything psychologically today, not tomorrow?
Can you end the attachment to yesterday's pleasures, hurts, and images now?

This ending is not loss. It is freedom.

When attachment ends now, life is not diminished. On the contrary, relationship becomes free, love becomes unburdened, and living becomes light. One does not wait for death to teach this. One learns it while living.

Man does not want to leave now because he is attached to becoming.
When becoming ends, leaving is no longer postponed.

***

Questioner:
Man knows theoretically that one day he must leave all attachments. Yet he does not want to leave now. Why?

Responder:
Because knowing is not seeing.

Questioner:
What is the difference?

Responder:
Knowing is an idea. Seeing is a fact that acts.

Questioner:
So, his understanding is only intellectual?

Responder:
Yes. It has not touched his life.

Questioner:
But why does he resist letting go now?

Responder:
Because attachment gives the “me” continuity.

Questioner:
Continuity of what?

Responder:

Of identity — of being someone.

Questioner:
So, attachment sustains the self?

Responder:
Without attachment, the self feels it will disappear.

Questioner:
Is that disappearance what he fears?

Responder:
Yes. He calls it emptiness or loneliness.

Questioner:
Is attachment then love?

Responder:
Attachment is fear seeking security.

Questioner:
But he believes he can let go later.

Responder:
That “later” is psychological time — an escape.

Questioner:
Does time help one detach?

Responder:
Time dulls; it does not free.

Questioner:
Then how does detachment happen?

Responder:
Detachment is a wrong word. It implies effort.

Questioner:
Then how does attachment end?

Responder:
When it is seen fully as fear and dependence.

Questioner:
Seen without choice?

Responder:
Without justification or condemnation.

Questioner:
Why is death frightening then?

Responder:
Because death demands total letting go, and one has postponed letting go all his life.

Questioner:
So, he wants to enjoy attachment as long as possible?

Responder:
Yes, while hoping to escape its ending.

Questioner:
Is it possible to let go now?

Responder:
Only when one sees the danger of postponement.

Questioner:

What happens when attachment ends now?

Responder:
Relationship becomes free.

Questioner:
And love?

Responder:
Love is not burdened by fear.

Questioner:
So, the refusal to let go now is refusal to live fully?

Responder:
Exactly.

*****

Motivation and the loss of natural energy

The modern world is flooded with motivation. Seminars, classes, books, videos, and speakers promise energy, success, confidence, and transformation. They tell people how to think positively, how to set goals, how to overcome fear, and how to achieve more. At first glance, this seems helpful, even necessary. But one must inquire deeply: what is motivation, and why does the mind need to be motivated at all?

Motivation is born of dissatisfaction. If one were deeply interested, alive, and attentive, motivation would be unnecessary. One does not need motivation to eat when hungry, to move away from danger, or to listen when something is profoundly interesting. Where there is genuine interest, action is immediate.

Motivation is therefore a substitute for interest.

Motivation classes do not awaken intelligence; they stimulate desire. They excite the mind through promises of success, reward, recognition, and achievement. They appeal to fear and ambition. “If you do not succeed, you will fail.” “If you follow this method, you will win.” This stimulation may produce temporary energy, but it is borrowed energy. It fades quickly, leaving the mind dependent on the next dose of encouragement.

Krishnamurti would point out that any action born of motive is limited. Motive implies reward or punishment. It divides action into means and end. Where there is motive, there is conflict — conflict between what one is and what one wants to become.

Motivation strengthens the “me.”

The self thrives on becoming. Motivation feeds the idea that one must improve, compete, achieve, and arrive. It never questions whether this whole movement of becoming is sane. It only asks how to succeed within it.

Motivation classes also create comparison. One is encouraged to measure oneself against others, against ideals, against images of success. This comparison breeds envy, anxiety, and a sense of inadequacy. Far from freeing the mind, motivation increases pressure.

Another hidden danger is dependence. When one relies on external stimulation to act, one loses contact with one’s own intelligence. The mind becomes dull and mechanical, moving only when pushed. Such a mind cannot discover truth.

Krishnamurti insisted that discipline imposed from outside is not intelligence. Similarly, motivation imposed from outside is not clarity. It is coercion disguised as inspiration.

True action does not need motivation. It arises from perception. When one sees something clearly, action follows naturally. Seeing danger is acting. Understanding is acting.

Fear, sorrow, and confusion cannot be resolved through motivation. One cannot motivate oneself out of fear or sorrow. One must understand them. Motivation only pushes the problem into the future.

This does not mean that one should become passive or indifferent. On the contrary, when the mind is free of motive,

it is intensely alive. Action then is not driven by fear of failure or hope of reward, but by intelligence responding to the fact.

A motivated mind is always divided — pushing itself forward, resisting itself, comparing itself. A mind without motive is whole.

Krishnamurti would say that the very need for motivation indicates a deeper disorder. Instead of asking how to motivate people, one should ask why people have lost their natural interest in living.

When the mind understands the falsity of motivation, it does not fall into apathy. It discovers a different quality of energy — an energy born of attention, not pressure.

That energy is sustainable.
It does not burn out.
It does not depend on others.

It is the energy of intelligence.

Motivation excites.
Understanding transforms.

***

Questioner:
Why do you say motivation classes are false?

Responder:
Because they push the mind instead of awakening it.

Questioner:
But people seem to act after attending them.

Responder:
They act through excitement not through understanding.

Questioner:
Is excitement not energy?

Responder:
It is borrowed energy and therefore short lived.

Questioner:
Is motivation not needed to overcome laziness?

Responder:
If there is interest motivation is unnecessary.

Questioner:
Then why do people feel they need motivation?

Responder:
Because they have lost contact with their own intelligence.

Questioner:
How does motivation operate?

Responder:
Through reward and punishment through success and failure.

Questioner:
Does that create conflict?

Responder:
Yes, because action is divided into means and end.

Questioner:
Does motivation strengthen the self?

Responder:
It strengthens the urge to become someone.

Questioner:
Is comparison part of motivation?

Responder:
Without comparison motivation has no fuel.

Questioner:
Can fear or sorrow be resolved through motivation?

Responder:
Fear and sorrow cannot be pushed away.

Questioner:
Then what resolves them?

Responder:
Understanding what they are.

Questioner:
How does understanding act?

Responder:
Seeing itself is action.

Questioner:
Is a mind without motivation dull?

Responder:
No, it is alert and alive.

Questioner:

What kind of energy does such a mind have?

Responder:
Energy born of attention not pressure.

Questioner:
So, what happens when motivation ends?

Responder:
The mind no longer needs to be driven.

Questioner:
And action?

Responder:
Action flows naturally.

Questioner:
Without reward?

Responder:
Without motive.

Questioner:
Is that freedom?

Responder:
Freedom from becoming.

***

The Falsity of Motivation

They gather in halls
to be told how to live

to be pushed
to be fired
to be driven forward

They call it motivation

But look closely

A mind that needs to be pushed
has already lost its way

When there is hunger
no one teaches desire
When there is danger
no one needs encouragement

Action happens

Motivation appears
only when interest is absent

It excites the mind
with promises
of success
of reward
of becoming

It whispers
be more
be better
be ahead

And the self listens eagerly

For motivation feeds the me

the me that compares
the me that competes
the me that fears failure
and worships success

The energy it gives
is borrowed

It burns bright
and fades quickly

Leaving the mind
waiting
for the next voice
the next push
the next promise

Fear cannot be motivated away
Sorrow does not dissolve
through applause

Confusion deepens
when pushed

True action is silent

It is born
when something is seen clearly

Seeing danger is action
Seeing falsity is action

No reward
No punishment

No becoming

A motivated mind
is divided
driving itself
resisting itself

A free mind
moves without friction

When motivation ends
attention begins

And in attention
there is an energy
that does not exhaust

It does not belong
to speaker or listener

It is the energy of intelligence

Motivation excites
Understanding transforms

*****

Can Thought End by Itself

Krishnamurti would first ask: what do we mean by "thought ending"?
Thought is memory, experience, knowledge, the accumulated past responding as the present. Thought has its rightful place in practical, technical matters. But psychologically, thought seeks continuity, security, permanence—and that is where disorder begins.

Now, can such thought end by itself?
Not by effort. Not by control. Not by discipline imposed from outside. Any attempt to end thought through will is still thought operating under a different name. So, Krishnamurti would say: the ending of thought is not an act of suppression, but the result of deep understanding.

This understanding demands attention—not concentration, not choice, not direction. Attention is a state in which the mind observes without motive. In such attention, every movement of thought is seen as it arises: its assumptions, its fears, its search for safety.

You speak of moving step by step. This is crucial.
Krishnamurti often emphasized that seeing is sequential but not accumulative. The mind does not jump to conclusions. It does not say, "I know where this leads." Each step is seen freshly. Each reaction is understood in the moment it occurs. Missing no link means there is no escape, no avoidance, no justification.

This very watching becomes its own discipline—not discipline as conformity, but discipline in the original sense of learning. Learning requires order. And this order is not

imposed; it flowers naturally when the mind sees falsehood as false.

The brain has long sought security in division:

- "me" and "you"
- "my belief" and "your belief"
- "my nation," "my religion," "my success"

This division appears to offer safety, but in observation the brain discovers a profound fact: division is the root of insecurity. Conflict, fear, violence, anxiety—these are not accidents; they are the inevitable result of psychological division.

When the brain sees this—not intellectually, but actually—there is no argument left. It does not say, "I should not divide." It simply stops dividing because it sees the danger of it, just as one withdraws the hand instantly from fire.

At that moment, every step the mind takes is order itself.
Not order according to a pattern, an ideal, or a system—but order born of clarity. Such order does not need protection. It is security, because it is not dependent on anything outside itself.

So, when thought ends—not totally, but in its psychological dominance—what remains is a mind that is quiet, attentive, non-fragmented. In that quietness, intelligence operates. And that intelligence is not personal, not cultivated—it is the natural outcome of complete order.

Krishnamurti would say:

When the false is seen as false, truth acts. You do not have to act.

In that sense, thought ends by understanding itself, and order becomes the very ground on which the brain stands—without fear, without division, without the illusion of security.

***

Questioner:
Can thought end by itself? Or must it always be controlled, directed, or disciplined?

Responder:
First, we must be very clear what we mean by thought. Thought is the movement of memory, experience, knowledge. In practical matters it has its place. But psychologically, thought is always seeking security, continuity—to be safe. Now, can that movement see itself and come to an end without force?

Questioner:
But to see it clearly requires great awareness, great attention. That itself sounds like a discipline.

Responder:
Is attention discipline? Or is discipline something imposed? When you are deeply interested in something, there is attention without effort. That attention has its own order. It is not cultivated. It comes when the mind is watching without choice.

Questioner:
You say "watching step by step." What does that mean?

Responder:
It means the mind does not jump to conclusions. It does not say, "I know where this will lead." Each movement of

thought is seen as it arises—its fear, its justification, its escape. If you miss one link, thought slips away and continues under a different name.

Questioner:
So, this step-by-step watching is not accumulation?

Responder:
No. The moment you accumulate, you are back in the past. Watching is always new. Each step ends as it is seen. That is why it is so demanding—it allows no laziness, no escape.

Questioner:
And what does the mind discover through this watching?

Responder:
It discovers that thought has been seeking security in division—me and you, we and they, my belief and your belief. The mind thinks division will protect it. But in watching, it sees a simple fact: in division there is no security at all. Division is conflict, fear, violence.

Questioner:
Seeing that, does thought stop?

Responder:
It does not stop because you command it to stop. It stops because it sees the danger of its own movement. Just as you do not reason with a poisonous snake—you move away instantly.

Questioner:
So, order comes naturally?

Responder:

Yes. Order is not imposed. Order is the outcome of seeing disorder. Each step the mind takes in clarity is order. And that order is not fragile; it does not depend on belief, authority, or structure.

Questioner:
Is that order security?

Responder:
It is the only security—not the security of belonging or becoming, but the security of a mind that is whole, not divided. Such a mind is quiet, attentive, and therefore intelligent.

Questioner:
Then thought ends by understanding itself?

Responder:
Exactly. When the false is seen as false, it drops away. You do not have to push it out. In that ending, there is silence—and in that silence, there is order.

*****

Is There a Purpose to Life?

To ask whether someone is born for a purpose already assumes that life has a predetermined plan, an external authority, or a blueprint to be fulfilled. That assumption is the product of thought seeking security. Purpose gives comfort; it gives direction; it promises meaning. But comfort is not truth.

Life does not begin with purpose. Purpose is introduced by thought after the fact.

When you say, "I was born for something," you are projecting an idea into the future and then shaping your present according to that idea. In that movement there is conflict—between what you are and what you think you should be. This conflict is the essence of becoming.

Krishnamurti would say that to live according to a purpose is to live second-hand. Purpose is always borrowed—from religion, society, culture, or personal ambition. Even when it appears noble, it is still an idea imposed on life.

Life is not teleological; it is factual. A tree does not ask for purpose. It grows, flowers, and ends. Only the human mind, dissatisfied with what is, invents purpose.

When there is complete attention to what is—without motive, without direction—action arises naturally. That action does not conform to a purpose; it is intelligent because it is free.

So JK would not say, "You are born without purpose," nor would he say, "You are born for a purpose." He would say:

When there is purpose, there is division.
When there is no purpose, there is clarity.
Out of clarity, right action comes.

Purpose belongs to thought.
Living belongs to attention.

*****

Is Krishnamurti's philosophy for a person who has failed in life?

To ask whether Krishnamurti's teaching is for those who have "failed in life" already assumes that life can be measured as success or failure. Krishnamurti would first ask: who has set this measure, and on what basis? Success and failure are not facts of life; they are conclusions formed by comparison, ambition, and social conditioning. They exist only where the mind is measuring itself against an image.

Krishnamurti did not speak to the unsuccessful as opposed to the successful. He spoke to the human mind caught in becoming—whether that becoming wears the label of success or failure. The man who is successful by the world's standards is often deeply frightened of losing what he has. The man who feels he has failed carries the wound of comparison. Both are trapped in the same movement of thought.

His teaching is not a refuge for disappointment. It is a challenge to the whole structure of psychological achievement. One does not turn to Krishnamurti because one has failed; one turns when one begins to see that the very idea of success and failure inwardly is destructive.

The person who feels he has failed may be more willing to listen, not because failure brings truth, but because the false promises of becoming have been exposed. Yet the successful person, if honest, lives in constant anxiety—maintaining status, image, reputation. Krishnamurti would say that inwardly, both are equally insecure.

Krishnamurti's concern was not with improving the self, redeeming failure, or offering consolation. He did not say, "You have failed, therefore come to me." He said, "See how

thought creates the self, and see what that self is doing." That seeing is unrelated to success, failure, age, education, or circumstance.

His teaching is for the mind that is willing to question everything it has taken for granted—ambition, authority, purpose, becoming, even the idea of progress inwardly. Such questioning is rare, not because people are successful, but because most people are attached to their images, whether triumphant or wounded.

If Krishnamurti's teaching attracts those who feel they have failed, it is only because failure sometimes cracks the image of success. But that crack is only an opportunity, not a qualification. Truth is not compensation for failure, nor is it a reward for success.

Krishnamurti would finally ask: Can you look at your life—successful or failed—without naming it, without escaping from it, without trying to become something else? In that looking, the question of success and failure loses its meaning, and a different quality of living begins.

So, Krishnamurti's philosophy is not for the failed person, nor for the successful one. It is for the mind that sees the falseness of both and is willing to end the whole movement of becoming.

Without image there may be disagreement, but not conflict; response, but not violence. When the image ends, the ground of violence disappears, and intelligence operates.

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When Life Is No Longer Personal

Life is not separate from the rest of existence, nor does it occupy a privileged position in the universe except in thought. Thought, identifying itself with the body and memory, gives life a special status. It speaks of *my life*, *my journey*, *my purpose*, *my destiny*. In doing so, it creates a psychological center, a "me," around which everything else is measured, valued, and judged.

This center is not a fact of existence; it is a product of thought. Life itself does not announce ownership. Trees do not claim their growth, rivers do not assert their direction, stars do not protect their continuity. Only thought divides the seamless movement of existence and claims a fragment as personal. From this claim arises the sense that life must mean something, must amount to something, must be preserved, improved, and fulfilled.

In reality, life is a movement of the whole. It appears and disappears, arises and subsides, just as everything else in existence does. Birth and death are not personal achievements or losses; they are natural movements within a vast, indivisible process. The universe is not concerned with continuity of identity. Continuity matters only to thought, because thought is built upon memory and fears its own ending.

It is this identification with life that gives rise to fear. When life is seen as *my* life, death becomes a personal catastrophe. When experience is gathered as *my* experience, its ending feels like deprivation. Thought isolates life, makes it psychologically precious, and then trembles at the idea of losing it. Thus, life becomes a burden to be protected rather than a movement to be lived.

Krishnamurti repeatedly pointed out that when life is seen without the interference of the "me," there is no sense of specialness and therefore no sense of loss. There is only

living. The mind no longer asks what life means or what should be made of it. Such questions arise only when thought stands apart from life and tries to direct it. When there is simple observation, life reveals itself as it is—unfragmented, unclaimed, and whole.

In this observation, there is no center from which life is evaluated. There is no observer separate from what is observed. Living is no longer divided into success and failure, purpose and futility. Those divisions belong to psychological time—to the idea of becoming something other than what is. When the need to become ends, the pressure to give life a special meaning ends as well.

Specialness is a subtle form of separation. To feel special is to feel separate; to feel separate is to compare. Comparison inevitably breeds ambition, envy, and fear. When life is thought to be unique and personal, it must be measured against other lives, other achievements, other narratives. From this arises competition and the endless struggle to justify one's existence.

When the idea of a special life ends, the burden of becoming ends. Life is no longer something to be achieved, protected, or explained. It does not need validation. It does not need a story. It is lived moment by moment, without accumulation, without conclusion. This is not passivity, nor indifference. On the contrary, it is a state of intense sensitivity, because nothing is filtered through self-interest.

To see that life is not personal does not mean denying care, affection, or intelligence. It means that these qualities are no longer distorted by ownership. Love is not *my* love. Action is not *my* action. There is simply relationship, movement, response. The self does not stand apart claiming authorship.

Such seeing is not an idea to be adopted. It cannot be practiced or cultivated through effort. Any attempt to make life impersonal is still the activity of the self trying to transform itself. The seeing happens only when thought is

quiet—not forced into silence, but naturally still because it sees its own limits.

In that stillness, life is no longer enclosed by the self. There is a vastness in which living unfolds without resistance. Beauty is no longer something to be possessed, depth no longer something to be attained. There is simplicity, because there is no center complicating what is. There is humility, because nothing is claimed. There is freedom, because nothing is held.

When life is no longer personal, it is no longer a problem. It is no longer a question. It is simply this movement—whole, undivided, and complete in itself.

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Questioner:

You say that life is not special. That sounds disturbing. Surely life has a unique value.

Responder:

It is disturbing only because thought has made life personal. Thought says, "This is *my* life," and then gives it a special importance. Without that identification, life is neither special nor trivial—it simply is.

Questioner:

But isn't life obviously different from non-life? A rock is not alive.

Responder:

Biologically, yes. But psychologically, thought goes much further. It does not stop at recognizing life; it claims it. It says, "My life has meaning, my life has a purpose." That claim

creates a center, and from that center arises fear, ambition, and comparison.

Questioner:

Are you saying that birth and death don't matter?

Responder:

They matter only to thought that seeks continuity. Birth and death are movements within the whole, like growth and decay everywhere in nature. Thought turns them into personal events and then suffers because it wants permanence.

Questioner:

Without that personal sense, wouldn't life feel empty or meaningless?

Responder:

Meaninglessness is a fear created by thought. Thought demands meaning because it wants direction, achievement, and security. When thought is quiet, there is no demand for meaning—there is only living.

Questioner:

But isn't meaning what motivates us to act?

Responder:

Meaning motivates becoming. Action born of becoming is always incomplete, because it is driven by what should be. When there is observation without a center, action happens naturally, without motive.

Questioner:

You keep saying "without a center." What exactly is this center?

Responder:

The center is the idea of a "me"—the accumulator of experience, memory, and hope. It measures life as success or failure, gain or loss. Without this center, life is not measured.

Questioner:

If life is not measured, how do we live responsibly?

Responder:

Responsibility does not come from measurement. It comes from sensitivity. When the self is absent, attention is whole. In that attention, one responds appropriately—not according to an image of oneself.

Questioner:

Still, it feels natural to care about *my* life.

Responder:

Caring is natural. Ownership is not. Thought confuses the two. When there is ownership, care becomes fear. When ownership ends, care remains—but without anxiety.

Questioner:

So, you're not saying life lacks beauty or depth?

Responder:

Quite the opposite. When life is no longer enclosed by the self, beauty is not something to be possessed. Depth is not something to be achieved. There is vastness because nothing is held.

Questioner:

And this seeing—can it be practiced?

Responder:

Any practice implies becoming. Seeing happens only when thought understands its own limits and becomes quiet—not by effort, but by insight.

Questioner:

Then what remains?

Responder:

Living. Not *my* life, not *your* life—just life as movement. Whole, undivided, and free.

*****

Adjustment Is Not Intelligence

Krishnamurti would say that education, as it is now, is not concerned with freedom but with adjustment. Whether under a communist system or a democratic one is secondary. The form may differ, the slogans may change, but the inward movement is the same: the individual is shaped to fit a pattern.

From childhood, we are trained to imitate, repeat, obey, and succeed within a framework already laid down. We learn what to think, not how to think. We are rewarded for compliance, punished—subtly or openly—for deviation. Examinations, degrees, careers, social approval: all these become instruments of conformity. The mind slowly learns that safety lies in fitting in.

In a totalitarian system, this conformity is imposed with efficiency and force. In democratic societies, it is enforced more gently—through competition, ambition, comparison, fear of failure, and the desire for status. One system disciplines the body and mind overtly; the other seduces the mind into disciplining itself. But the end result is similar: a mind that is second-hand, functioning within limits it has never questioned.

Krishnamurti would insist that this conformity is not merely social—it is psychological. We conform not only to laws and institutions, but to beliefs, traditions, ideals, and images of what we should be. We imitate our parents, our teachers, our heroes, our gurus. In doing so, we gradually lose the capacity to look directly, freshly, without reference to what is already known.

This conformity breeds mediocrity, not necessarily in talent but in perception. A conforming mind may be highly skilled, highly educated, even highly successful, yet inwardly it is mechanical. It reacts according to conditioning. Such a mind can adjust to any system—capitalist, socialist, religious, or technological—because it is already trained to obey patterns.

Krishnamurti would ask: Can there be education without conformity?
An education that does not shape the child to fit society, but helps the child understand society—and therefore be free of it inwardly? This would require educators who themselves are not conformists, parents who are not ambitious through their children, and a culture that values intelligence over success.

True education, in this sense, is not preparation for a career but the awakening of intelligence—an intelligence that sees the whole movement of fear, ambition, authority, and imitation within oneself. Only such intelligence can act without conforming, without rebelling, without following—because it is rooted in direct perception, not in ideology.

Until then, Krishnamurti would say, we remain well-trained prisoners, mistaking adjustment for freedom, and conformity for order.

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Questioner:
Education is supposed to free the mind, yet you say it makes us conform. Isn't some conformity necessary to live together?

Speaker:

To live together requires sensitivity and understanding, not conformity. Conformity is imitation, adjustment to a pattern. Intelligence is something else. We confuse the two because conformity produces order—and order gives a sense of security.

Questioner:
But without adjustment to society, wouldn't there be chaos?

Speaker:
Is society orderly? Look at it carefully—wars, corruption, competition, fear. This is the result of adjustment. We have been educated to fit into a disorderly structure and we call that order.

Questioner:
Are you saying education is deliberately shaping us?

Speaker:
Not deliberately in most cases. It is done unconsciously. The educator himself is conditioned, fearful, ambitious. He passes on what he knows—his values, his ideals, his limitations. Thus, conditioning continues from generation to generation.

Questioner:
You once said that communists do this thoroughly, and democracies do it sloppily. What did you mean?

Speaker:
In a totalitarian system, conformity is imposed openly—through ideology, discipline, punishment. In democratic societies, it is imposed subtly—through competition, success, comparison, reward, and fear of failure. One uses

force; the other uses persuasion. But both shape the mind to fit a pattern.

Questioner:
So, the difference is only in method, not in intention?

Speaker:
Yes. The intention is the same: to produce a certain type of human being who will maintain the system. Whether the system calls itself religious, socialist, nationalist, or democratic is irrelevant.

Questioner:
Isn't learning itself a form of conditioning?

Speaker:
Learning facts, skills, and language is necessary. But psychological conditioning—learning what to think, what to believe, what to become—is destructive. We rarely distinguish between the two.

Questioner:
How does this conditioning take place?

Speaker:
Through authority. Authority of the teacher, the book, the examination, the ideal. From childhood, the mind learns that to question is dangerous, to conform is safe. Gradually, fear becomes the basis of learning.

Questioner:
But fear also motivates effort, doesn't it?

Speaker:

Fear may produce results, but never intelligence. It produces obedience, cleverness, ambition—but not understanding. A fearful mind cannot be free.

Questioner:
So, education trains the mind to function within fear?

Speaker:
Yes. Fear of failure, fear of not being successful, fear of not fitting in. And a fearful mind inevitably conforms.

Questioner:
Is conformity something imposed, or do we seek it ourselves?

Speaker:
Both. Society pressures, but the individual also wants to belong, to be accepted, to be certain. Conformity offers psychological comfort. We conform not because we are forced, but because we are afraid to stand alone.

Questioner:
Is rebellion the answer then?

Speaker:
Rebellion against one pattern usually leads to another pattern. The rebel still reacts within conditioning. True freedom is not reaction; it is understanding.

Questioner:
What would education be if it were not conforming?

Speaker:

It would help the student observe his own mind—his fears, ambitions, desires to compare and succeed. It would not tell him what to be, but help him see what he is.

Questioner:
That sounds impractical.

Speaker:
We call it impractical because it does not produce immediate results. But look at the results of practical education—conflict, division, violence. Is that practical?

Questioner:
Can such free education exist in the present society?

Speaker:
It cannot exist as a system. But it can exist wherever there is a teacher and a student who are both willing to learn—not accumulate knowledge, but understand themselves.

Questioner:
So, conformity is not an accident?

Speaker:
No. It is the very structure of our lives. We conform in school, in work, in religion, in relationships. Education merely makes this conformity respectable.

Questioner:
And intelligence?

Speaker:
Intelligence begins when the mind sees the whole movement of conformity and does not escape from it. Seeing is the beginning of freedom.

Questioner:
So, the real question is not how to change education, but—

Speaker:
—but whether the mind can learn without fear, without authority, without imitation. That is the real inquiry.

(Silence.)

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Love Where There Is No Separation

Love is not a relationship between two images.
It is not the movement of attraction and avoidance.
It is not pleasure refined, nor desire made respectable.

Where there is separation, love is not.

Separation begins with the word "me."
The moment there is a center that says, "I am different from you," thought has divided life. From that division arise attachment and fear, dependency and control, jealousy and loneliness. All these are called love, but they are merely reactions of a fragmented mind.

A mind that divides cannot love.

We are accustomed to thinking of love as something directed—towards a person, a family, a nation, a belief. In doing so, we confine it, measure it, and protect it. We say, "This is my love," and in that very claim, love is destroyed. What remains is possession.

Love is not personal.

The mind that seeks security in relationship inevitably creates conflict, because security implies continuity—me being protected, affirmed, remembered. But love has no continuity. It is not carried over from yesterday, nor cultivated for tomorrow. It exists only when the mind is free from the burden of becoming.

Where there is becoming, love is absent.

We ask, “How can I love?” That question itself is born of separation. The “I” that asks is the obstacle. Love is not something to be achieved through effort, discipline, or practice. Effort implies resistance, and resistance is violence in a subtle form.

Love is not born of will.

To understand love, one must understand fear. Fear is the root of attachment, and attachment is the denial of love. When you cling to another because you are afraid to be alone, when you seek fulfilment through another, when you depend psychologically on relationship for your sense of worth, what you call love is actually fear seeking shelter.

Fear breeds division.

So, the question is not how to love, but whether the mind can be completely free of fear. Not partially, not theoretically, but actually, in daily living. A mind that is afraid cannot be gentle. It may appear kind, courteous, or generous, but beneath these gestures lies anxiety, expectation, and self-interest.

Love has no motive.

We often confuse love with responsibility, duty, or obligation. But duty is born of social conditioning, not of affection. You may fulfill your duty and still be inwardly indifferent. Love does not act from obligation; it acts because it is.

When love acts, there is no actor.

In love, there is no observer watching himself being loving.

The moment there is self-consciousness— “I am loving,” “I should love more,” “I failed to love”—the movement of love has ended. What remains is self-evaluation.

Love leaves no trace.

This is why love cannot be stored as memory. Memory belongs to thought, and thought is always old. Love is always new. The moment you remember love; it is no longer love; it is an image.

A mind living with images cannot love.

Images are formed through hurt, pleasure, flattery, and insult. You carry these images into relationship, and then relate not to the living human being, but to your own past. This is the tragedy of human relationship. Two images meeting, reacting, colliding—and calling it love.

Where images operate, love is not.

To see this fact clearly—not intellectually, but directly—is to end image-making altogether. And when image-making ends, there is no division between the observer and the observed. There is only perception.

In that perception, there is love.

Love is attention without choice. It is seeing without the screen of memory. It is listening without interpretation. Such attention has no center. It does not belong to you or to me. It is not cultivated; it comes when the mind is silent, not forced into silence, but quiet because it understands the futility of division.

Silence is the ground of love.

In that silence, there is no "other." There is no boundary where "you" end and "I" begin. Not as an idea, but as an actuality. This is not mysticism, nor philosophy. It is a fact when the mind is utterly free of the self.

Love is the absence of the self.

And because it has no center, love is universal—not in sentiment, but in fact. It does not belong to a group, a religion, or a cause. It has no opposite. Hatred is not the opposite of love; hatred exists only where love is absent. Love has no opposite.

Love is intelligence.

It is this intelligence that acts rightly without calculation. It knows when to be firm and when to be gentle. It does not follow rules, yet it is never disorderly. Where love is, there is order—not imposed, but natural.

When the mind understands separation and ends it, love is.

Not as an achievement, not as an experience, but as the very state of being in which life is lived.

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Questioner: You say love is a quality of the mind in which there is no separation. What does that actually mean?

Speaker: First, we must be clear what we mean by separation. Separation begins the moment there is a center

that says, “I am,” and something outside that center which is called “you,” “the other,” “the world.”

Questioner: Isn’t that separation a fact? I am here; you are there.

Speaker: Physically, yes. But we are not speaking of physical distance. We are speaking of psychological division—the sense of “me” and “not me.” That division is created by thought.

Questioner: Are you saying thought creates separation?

Speaker: Thought must create separation, because thought is always based on memory, and memory is personal. Thought says, “This is my experience, my hurt, my pleasure.” From that arises the idea of ownership, and from ownership, division.

Questioner: But without thought, how can there be relationship?

Speaker: We have never actually asked whether what we call relationship is relationship at all. What we usually have is contact between two images—your image of me and my image of you. Those images are built out of past reactions.

Questioner: Are you saying that love cannot exist where there are images?

Speaker: Where there are images, there is comparison, expectation, and fear. And fear has no place in love.

Questioner: Yet love often feels intense, emotional, even painful. Are you denying all that?

Speaker: We are not denying anything. We are looking. Pain, jealousy, attachment—these are facts. The question is whether they are love, or whether we have merely given them that name.

Questioner: Then what is attachment?

Speaker: Attachment is fear seeking security. It is the mind clinging to another to avoid emptiness, loneliness, or uncertainty.

Questioner: But isn't attachment inevitable in human relationship?

Speaker: Only if fear is inevitable. The moment fear is accepted as normal, attachment becomes normal. But fear is a movement of thought.

Questioner: So, love begins with the ending of fear?

Speaker: Love is not the result of ending fear. That would make love a conclusion. But where fear is absent, love is.

Questioner: That sounds abstract. How does fear actually interfere with love?

Speaker: Fear demands continuity. It wants assurance that tomorrow will be like today, that relationship will remain secure. Love has no such demand. Love is not concerned with tomorrow.

Questioner: Are you saying love has no continuity?

Speaker: Love is always new. Continuity belongs to memory, not to love. The moment you say, "I loved you yesterday," you are already in the past.

Questioner: Then what about responsibility, duty, commitment?

Speaker: Duty is a social idea. Responsibility arises from affection, not obligation. When you love, action is natural. You do not ask what you should do.

Questioner: Then love has no motive?

Speaker: Any motive distorts love. If I love you for companionship, security, pleasure, or fulfilment, that love is conditional. Where there is condition, there is fear of loss.

Questioner: Is that why jealousy arises?

Speaker: Yes. Jealousy is the shadow of attachment. Where there is possession, there is fear of losing what is possessed.

Questioner: Then what does love look like when there is no separation?

Speaker: It does not look like anything. The moment you describe it; you have reduced it to an image.

Questioner: Then how can one know it?

Speaker: You cannot know it as knowledge. You can only be in it when the mind is free from the self.

Questioner: What do you mean by the self?

Speaker: The self is the accumulation of memories, experiences, hurts, and pleasures organized around the word "me." As long as that center operates, separation exists.

Questioner: Are you saying love is the absence of the self?

Speaker: Yes. Where the self is, love is not. Where love is, the self is absent.

Questioner: That sounds frightening. If there is no self, what remains?

Speaker: Only life. Only intelligence. Only attention.

Questioner: And that attention is love?

Speaker: Attention without choice, without direction, without center—that is love. In that attention, there is no "you" and "me." There is only seeing.

Questioner: Is this attention something to be practiced?

Speaker: Anything practiced is mechanical. Love is not mechanical. Attention comes when the mind sees the truth of separation and ends it.

Questioner: So, love is not cultivated?

Speaker: Love cannot be cultivated, stored, or repeated. It is not a habit.

Questioner: Then love is not personal?

Speaker: Love is not personal or impersonal. It does not belong to anyone. It is like light—it does not choose where to shine.

Questioner: And when there is such love?

Speaker: Then action is right without effort. Compassion is natural. And life is no longer divided.

Questioner: So, love is the ending of division?

Speaker: Love is the ending of division.

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Choiceless Awareness and Order

If we use the word intelligence carefully—not as something personal, deliberate, or directive—then yes, there is a connection, but it is not a causal or conceptual one.

The intelligence of the cosmos is not a super-mind that plans or chooses. It is the order inherent in existence itself: the movement of stars, the unfolding of life, the precision of natural laws, the effortless functioning of a healthy body.

Choiceless awareness is the same quality of intelligence operating inwardly—not imposed, not cultivated, not directed by will. It is intelligence without a center.

So, the connection is this:

The intelligence that moves the universe is the same intelligence that operates when the mind is free of the self.

They are not two separate things joined together. They are one movement seen at two levels—outer and inner.

What blocks the perception of this order?

Thought inevitably fragments.

Thought says:

- This is me, that is the world.
- This is consciousness, that is matter.
- This is inner, that is outer.

In this fragmentation, intelligence becomes divided, reduced

to cleverness, knowledge, calculation. Order is replaced by control. Harmony by effort.

The self—with its memories, fears, ambitions, beliefs—is disorder. Not morally, but structurally. It is contradiction.

As long as the observer stands apart from what is observed, order cannot be perceived.

What is choiceless awareness?

Choiceless awareness is attention without a center.

- No selection
- No judgment
- No motive to change what is seen
- No experiencer accumulating experience

In such awareness:

- Fear is seen fully, without escape
- Thought is seen in its movement
- Silence is not produced; it happens

This awareness is not personal. It does not belong to "you."

How is cosmic order perceived?

Not through imagination.
Not through mystical experience.
Not through intellectual synthesis.

It is perceived negatively—by the ending of disorder.

When:

- psychological time ends,
- the urge to become quiet ends,

- the observer is the observed,

then order is.

You do not perceive cosmic intelligence as an object. You are in that movement.

Just as the eye does not see itself when seeing clearly, intelligence does not recognize itself as intelligence.

A crucial point

The moment you say:

"I am experiencing cosmic intelligence"
you have stepped out of it.

That statement is thought reclaiming territory.

Choiceless awareness has no claim, no memory, no continuity.

So how does one "come upon" it?

Krishnamurti would say:
You don't.

You only see what prevents it.

- See fear without escape
- See pleasure without pursuit
- See thought without suppression

In that seeing, effort ends.
In the ending of effort, intelligence acts.

In essence

- Cosmic order is intelligence without a center
- Choiceless awareness is intelligence without a center
- The self is the interruption of that intelligence
- When the interruption ends, order is

Not as an experience,
Not as a philosophy,
But as the natural state of a mind that is no longer becoming.

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Is There an Intelligence Behind the Cosmos?

Questioner:
Is there an intelligence behind the cosmos, and is it related to what you call choiceless awareness?

Responder:
First, let us be very careful with words. When we use the word intelligence, we generally mean something personal, something that plans, chooses, directs. If we carry that meaning into this inquiry, we shall already be mistaken.

Questioner:
Then what do you mean by intelligence?

Responder:
Intelligence is order. Not imposed order, not the order of discipline or control, but order that is inherent. Look at nature—the movement of the stars, the unfolding of a leaf, the functioning of the body when it is healthy. There is an extraordinary precision in all this, without choice.

Questioner:

Are you saying the universe is intelligent?

Responder:
I am saying that where there is order without a center, there is intelligence. The universe functions in that way. There is no "me" at the center of a galaxy deciding what it should do.

Questioner:
How is that related to choiceless awareness?

Responder:
Choiceless awareness is the same principle operating inwardly. When the mind observes without choosing, without condemning or justifying, there is order. That order is intelligence.

Questioner:
So, the intelligence of the cosmos and choiceless awareness are the same?

Responder:
Not the same in the sense of a theory or an identity you can repeat. But they are not separate. Division is created by thought. Thought says, "Here is the world, there is my consciousness." That division is artificial.

Questioner:
Why can't we normally perceive this order?

Responder:
Because the observer is always interfering. The observer is memory, experience, knowledge, fear, desire. This observer is disorder. As long as the observer is separate from what he observes, there must be conflict.

Questioner:
Are you saying the self is disorder?

Responder:
Psychologically, yes. The self is a bundle of contradictions—what is and what should be, what was and what might be. That contradiction is disorder.

Questioner:
Then how does one perceive this universal order?

Responder:
You do not perceive it as you would perceive an object. You cannot say, "Now I see cosmic intelligence." The moment you say that, thought has stepped in.

Questioner:
Then what happens?

Responder:
When disorder ends, order is. When fear is seen without escape, when thought is seen without suppression, the mind becomes quiet—not because it wants to be quiet, but because there is no conflict.

Questioner:
And in that quietness?

Responder:
In that quietness there is no center. And where there is no center, intelligence operates. That intelligence is not yours or mine. It has no name.

Questioner:
Is this a state to be maintained?

Responder:
If you try to maintain it, you have already lost it. What is alive cannot be held. Choiceless awareness is not continuity; it is freshness from moment to moment.

Questioner:
So, the question is not how to reach cosmic intelligence?

Responder:
Quite right. The real question is: can the mind see its own disorder completely? In that seeing, without choice, the rest follows naturally.

Questioner:
Then intelligence is not something to be achieved?

Responder:
No. It is uncovered when becoming ends. When the mind is no longer trying to be something, that which is immeasurable comes into being.

(Silence)

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The Sacred, the Immeasurable

The word sacred has been burdened by tradition, belief, ritual, and authority. Thought has enclosed it within temples, images, scriptures, and ideas. In doing so, thought has made the sacred measurable, repeatable, and therefore profane. What can be contained by thought is never sacred.

Krishnamurti would insist that the sacred is not something to be approached, invited, or experienced. Any movement toward it implies time, effort, and becoming—and where there is becoming, there is the "me." The sacred cannot coexist with the self.

The immeasurable begins where measurement ends. Measurement is comparison: better and worse, more and less, yesterday and tomorrow. Thought lives by measurement; it is its very structure. So long as the mind is measuring, evaluating, naming, it remains within the field of the known.

The sacred is not in that field.

To inquire into the sacred, therefore, is not to ask what it is, but to see what prevents it. Fear, ambition, belief, attachment, the search for security—these are the walls thought builds around itself. As long as the mind seeks safety in any form—psychological, spiritual, ideological—it lives in fear, and fear is disorder.

Order is the ground of the sacred. But this order is not cultivated. Discipline, control, suppression may produce conformity, but never order. True order comes only when disorder is seen completely, without choice, without justification, without escape.

Choiceless awareness is that seeing.

In choiceless awareness, there is no observer separate from what is observed. The mind is not watching itself. There is only attention. In that attention, thought finds its right place. It is no longer the master, no longer the interpreter of reality. Where thought is quiet—not through will, but through understanding—there is space.

That space is not emptiness in the negative sense. It is not void. It is vast, silent, and alive. It has no center and therefore no boundary. This is why it is immeasurable.

The sacred is not an experience in this space. Experience implies an experiencer and memory, and memory is of the past. The sacred has no continuity. It is not something that can be remembered, repeated, or carried over from one moment to the next.

When the mind says, "I have known the sacred," it has already lost it.

The sacred comes into being only when the mind is utterly alone—not isolated, not withdrawn, but free of all psychological dependence. Such a mind is innocent. Innocence here does not mean purity according to a moral code; it means a mind unburdened by yesterday.

This innocence is intelligence.

And that intelligence is not personal. It is the same intelligence that orders the universe, that moves the stars, that brings a seed to flower. When the mind is free of the self, it

is part of that movement—not as an individual, not as an observer, but as order itself.

The sacred, then, is not something separate from life. It is life when thought does not divide, when fear does not distort, when the self has ended. It cannot be sought, worshipped, or organized.

It can only be—when the mind is quiet, empty, and immeasurably alive.

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Questioner:
You speak of the sacred and the immeasurable. Are these ideas, or do they refer to something real?

Responder:
If they are ideas, they are meaningless. An idea is a product of thought, and thought can only deal with what is measurable, recognizable, and repeatable. What is sacred cannot be contained by thought.

Questioner:
Then why speak of it at all?

Responder:
Words are only pointers. They are not the thing. Unfortunately, most people cling to words and miss what the words are pointing to.

Questioner:
Religion claims to deal with the sacred.

Responder:

Organized religion deals with belief, ritual, authority, and fear. All these are products of thought. Where there is fear, there is disorder. The sacred cannot exist in disorder.

Questioner:
What do you mean by disorder?

Responder:
Disorder is contradiction. “I am this, but I should be that.” The struggle between what is and what should be is disorder. The self is built on this contradiction.

Questioner:
Are you saying the self itself is disorder?

Responder:
Psychologically, yes. The self is made of memory, comparison, ambition, regret, and hope. It lives in time. This very structure is disorder.

Questioner:
Then how does order come about?

Responder:
Not through discipline or control. Discipline implies resistance and therefore conflict. Order comes only when disorder is seen completely.

Questioner:
What does it mean to see disorder completely?

Responder:
To observe fear without escaping from it. To look at desire without justifying or condemning it. To watch thought

without trying to stop it. This observation must be without choice.

Questioner:
Is that what you call choiceless awareness?

Responder:
Yes. Awareness without a center, without an observer separate from what is observed.

Questioner:
Why is the absence of the observer important?

Responder:
Because the observer is the past. He is memory, experience, knowledge. When he observes, he distorts. Where the observer is absent, there is direct perception.

Questioner:
Does this perception bring about order?

Responder:
Order is not brought about. It is there when disorder ends, just as light is when darkness is absent.

Questioner:
And the sacred?

Responder:
Order is the ground of the sacred. Without order, the sacred is only a word.

Questioner:
What do you mean by the immeasurable?

Responder:
Measurement is comparison. More and less, better and worse, higher and lower. Thought lives by measurement. A mind that measures can never touch the immeasurable.

Questioner:
So, the immeasurable begins when thought ends?

Responder:
When thought understands its own limitation and finds its right place. Thought is necessary in practical matters, but when it seeks to grasp the sacred, it becomes destructive.

Questioner:
Can thought be quiet?

Responder:
If you try to make it quiet, you are still thinking. Thought becomes quiet only when it sees its own activity clearly.

Questioner:
And in that quietness?

Responder:
There is space. Not physical space, but psychological space. Space without a center. That space is silence.

Questioner:
Is that silence the sacred?

Responder:
Do not name it. Naming is measurement. But in that silence, there is something vast, timeless, and immeasurable.

Questioner:

Is it an experience?

Responder:
No. Experience implies an experiencer and memory. What is remembered is already dead. The sacred is living.

Questioner:
Is this sacred separate from daily life?

Responder:
If it were separate, it would have no meaning. It is there in daily living when the mind is attentive, free from fear, free from becoming.

Questioner:
So, the sacred is not distant?

Responder:
Distance belongs to thought. When the mind is utterly quiet, without seeking, without naming, that which is immeasurable is.

(Silence)

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Krishnamurti on Intelligence and Awareness

Krishnamurti used the word intelligence in a very different sense from its ordinary usage. Intelligence is not intellect, not cleverness, not the accumulation of knowledge or experience. Knowledge has its place in daily living, in science, technology, and communication. But when knowledge becomes the basis of psychological living, it brings fragmentation. Thought, which is born of memory, inevitably divides life into the thinker and the thought, the observer and the observed.

This division is the root of conflict. Where there is conflict, there is disorder. And where there is disorder, intelligence cannot function. Intelligence, for Krishnamurti, is order. But it is not order imposed by discipline, control, or authority. Such imposed order is only conformity. True order comes only when disorder is seen completely.

Seeing disorder is not an intellectual process. It is not analysis or explanation. It is direct perception. To see fear without escaping from it, to observe desire without justifying or condemning it, to watch thought without trying to suppress it—this is awareness.

Awareness is not concentration. Concentration implies effort, exclusion, and control. Awareness is inclusive. It observes everything that is happening inwardly and outwardly without choice. In such awareness, there is no observer separate from what is observed. The observer is the past—memory, experience, knowledge. When the observer is absent, perception is direct and undistorted.

This direct perception is intelligence in action. Intelligence is not personal; it does not belong to the individual. It has no center. It comes into being when thought understands its own limitation and finds its right place. Thought is necessary in practical matters, but when it tries to solve psychological problems, it creates confusion.

When thought sees that it cannot bring about freedom, it naturally becomes quiet. This quietness is not the result of practice or discipline. It comes without effort. In that quietness there is space. Space without a center, without direction, without measurement. In that space, intelligence operates.

Awareness also brings its own discipline, but this discipline is not suppression. It is the natural order that comes from seeing things as they are. Such order is virtue. Virtue is not conformity to a moral code; it is living without contradiction.

Intelligence is inseparable from compassion. Where there is division, there is no compassion. When the mind is free of the self, there is no division between oneself and another. Compassion then is not an ideal or a practice; it is a fact.

Therefore, intelligence is not something to be cultivated or achieved. It is uncovered when the mind is free of fear, free of becoming, free of the burden of the known. Awareness is not a method but the natural state of a mind that is attentive, silent, and alive.

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Questioner:
You often speak of intelligence and awareness. Are they the same, or are they different?

Responder:
They are not two separate things. But to understand this, we must first see what intelligence is not. Intelligence is not intellect, not cleverness, not the accumulation of knowledge.

Questioner:
Then what is wrong with intellect and knowledge?

Responder:
Nothing, in their right place. Knowledge is necessary for practical life—technology, medicine, communication. But psychologically, when knowledge dominates, it fragments life. It creates the observer and the observed, the thinker and the thought.

Questioner:
Is that fragmentation the problem?

Responder:
Yes. Fragmentation is conflict. Where there is conflict, there is disorder. And where there is disorder, intelligence cannot operate.

Questioner:
So, intelligence is order?

Responder:
Intelligence is order, but not order imposed by discipline or authority. Discipline implies resistance, control, suppression. That is not order; it is conformity.

Questioner:
Then how does order come about?

Responder:

Order comes when disorder is seen completely. Not partially, not intellectually, but directly.

Questioner:
What does it mean to see disorder completely?

Responder:
To observe fear without escaping from it. To look at desire without justifying or condemning it. To watch thought without trying to stop it.

Questioner:
Is that awareness?

Responder:
Yes. Awareness without choice. In that awareness, there is no observer separate from what is observed.

Questioner:
Why is the absence of the observer so important?

Responder:
Because the observer is the past—memory, experience, knowledge. When the observer looks, perception is distorted.

Questioner:
So, awareness is direct perception?

Responder:
Direct perception without interference. That is intelligence in action.

Questioner:
Can intelligence be developed through practice?

Responder:
Anything that is practiced becomes mechanical. Intelligence is not mechanical. It cannot be cultivated.

Questioner:
Then how does intelligence come?

Responder:
It comes when the mind understands the limitation of thought. When thought sees that it cannot solve psychological problems, it becomes quiet.

Questioner:
Is that silence important?

Responder:
Silence is essential. But not silence produced by effort or control. Silence comes naturally when there is no conflict.

Questioner:
And in that silence?

Responder:
In that silence there is space. Space without a center. In that space, intelligence operates.

Questioner:
Is this intelligence personal?

Responder:
No. It is not yours or mine. It has no nationality, no belief, no name.

Questioner:

What is the relationship between intelligence and compassion?

Responder:
They are inseparable. Where there is intelligence, there is compassion. Compassion is not sentiment; it is the absence of division.

Questioner:
Does awareness lead to compassion?

Responder:
Awareness is compassion. When there is no "me," there is care for the whole.

Questioner:
Can such awareness function in daily life?

Responder:
If it cannot, it has no value. Awareness must operate when you speak, work, walk, or are alone.

Questioner:
So, awareness is not a special state?

Responder:
No. The moment it becomes special, it becomes an escape. Awareness is the natural state of a mind that is attentive.

Questioner:
Then intelligence is not something to be achieved?

Responder:
Achievement implies becoming, time, effort. Intelligence is uncovered when becoming ends.

Questioner:
What, then, is the essence of awareness?

Responder:
To see things as they are, without distortion. In that seeing, intelligence acts.

(Silence)

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The Art of Seeing Illusion

Illusion is not something mysterious. It begins when thought takes its own projections as reality. Thought creates images, ideas, beliefs, and then lives within them as though they were facts.

Thought inevitably creates images; that is its nature. Illusion begins when the mind does not see that these images are its own creations.

Thought is limited, fragmentary, and old. When it pretends to explain life totally, it becomes illusion.

Belief is a form of illusion. Belief gives psychological comfort and a sense of security, but the security sought through belief is invented by thought and therefore unreal.

Doubt is not the opposite of belief. Doubt also belongs to the same movement of thought.

Illusion cannot be ended through doubt, analysis, or effort. Effort implies a goal, and truth is not a goal. Illusion ends only when it is seen directly.

What prevents direct seeing is the observer. The observer is memory, experience, accumulated knowledge. He looks through the screen of the past. Psychologically, the observer himself is illusion.

When the observer is absent, there is seeing. There is no one who sees; there is only perception.

Illusion cannot be dissolved gradually. Gradual dissolution implies time and progress. Illusion exists in time, and therefore time cannot end it.

Illusion ends instantly when it is seen completely, like seeing a danger with immediate action.

Fear and desire nourish illusion. Fear seeks security, and desire seeks continuity. Thought invents beliefs, ideals, and authorities to escape fear and to give permanence to pleasure.

As long as the mind seeks psychological security, illusion is inevitable. Psychological security itself is illusion.

To see illusion as it arises requires awareness. Awareness without choice, without direction, without motive.

Awareness is not a practice. If practiced, it becomes mechanical. Awareness happens when the mind is attentive to thought, feeling, reaction, and silence without selection.

In such awareness, illusion has no ground on which to stand. It withers naturally.

Truth is not the opposite of illusion. Truth is what remains when illusion is absent.

This seeing is not an experience. Experience implies memory. What is remembered becomes another illusion.

Seeing is always now.

The art of seeing illusion is the art of not interfering—not naming, not judging, not escaping—just seeing.

The result of such seeing is freedom. Not freedom from something, but freedom itself.

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Questioner:
You speak of illusion. What do you mean by illusion?

Responder:
Illusion is not something mysterious. It begins when thought takes its own projections as reality. Thought creates images, ideas, beliefs, and then lives within them as though they were facts.

Questioner:
Are these images inevitable?

Responder:
Thought inevitably creates images. That is its nature. The problem begins when the mind does not see that these images are its own creations.

Questioner:
So, illusion is mistaking thought for truth?

Responder:
Yes. Thought is limited, fragmentary, and old. When it pretends to explain life totally, it becomes illusion.

Questioner:
Is belief an illusion?

Responder:
All belief is illusion. Belief gives psychological comfort, a sense of security. But security sought through belief is invented by thought and therefore unreal.

Questioner:
Then is doubt the opposite of belief?

Responder:

No. Doubt is still within the field of thought. Doubt reacts against belief, but both belong to the same movement.

Questioner:
How then does one see illusion?

Responder:
Not through doubt, not through analysis, not through effort. Illusion ends only when it is seen directly.

Questioner:
What prevents direct seeing?

Responder:
The observer. The observer is memory, experience, knowledge. He looks through the screen of the past.

Questioner:
Are you saying the observer himself is illusion?

Responder:
Psychologically, yes. The observer is a bundle of memories identifying itself as a permanent entity. This sense of a separate observer is itself an illusion.

Questioner:
Then who sees the illusion?

Responder:
When the observer is absent, there is seeing. There is no one who sees. There is only perception.

Questioner:
That sounds difficult.

Responder:
It sounds difficult because we are accustomed to effort. Effort implies a goal. Truth is not a goal.

Questioner:
Can illusion be gradually dissolved?

Responder:
No. Gradual dissolution implies time, becoming, progress. Illusion exists in time, and therefore time cannot end it.

Questioner:
Then how does illusion end?

Responder:
Instantly, when it is seen completely. Like seeing a danger. There is immediate action.

Questioner:
Does fear play a role in illusion?

Responder:
Fear is one of the main roots of illusion. Fear seeks security. Thought invents beliefs, ideals, authorities to escape fear.

Questioner:
Is desire also involved?

Responder:
Yes. Desire seeks continuity. Thought promises permanence through achievement, identity, and experience. This is illusion.

Questioner:
Can the mind live without illusion?

Responder:
It can, but only when it does not seek psychological security. Security in the psychological sense is illusion.

Questioner:
What is required to see illusion as it arises?

Responder:
Awareness. Awareness without choice, without direction, without motive.

Questioner:
Is this awareness a practice?

Responder:
If you practice awareness, it becomes mechanical. Awareness is not something you do. It is something that happens when you are attentive.

Questioner:
Attentive to what?

Responder:
To everything. To thought, to feeling, to reaction, to silence. Without selecting.

Questioner:
And in such awareness?

Responder:
Illusion has no ground. It withers naturally.

Questioner:
Is truth the opposite of illusion?

Responder:
No. Truth is not the opposite of anything. Truth is what remains when illusion is absent.

Questioner:
Is this seeing an experience?

Responder:
Experience implies memory. What is remembered becomes another illusion. Seeing is always now.

Questioner:
Then what is the art in seeing illusion?

Responder:
The art is in not interfering. Not naming, not judging, not escaping. Just seeing.

Questioner:
And the result of such seeing?

Responder:
Freedom. Not freedom from something, but freedom itself.

(Silence)

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The Illusion of Time and the Self

The illusion of time and the illusion of the self are not two separate problems; they are one movement. Where there is psychological time, there is the self, and where there is the self, time inevitably operates. To understand one is to understand the other.

There is chronological time, which is necessary. Yesterday, today, and tomorrow exist for practical purposes. Without this time, there can be no learning, no communication, no functioning in daily life. But psychological time is altogether different.

Psychological time is the movement of thought projecting itself as the past and the future and identifying itself as a permanent entity moving through that time. This movement is the self.

The self is memory. It is the accumulated residue of experience, pleasure, pain, success, failure, and fear. Thought gathers these fragments and calls them “me.” This “me” then says, “I was,” “I am,” and “I will.” In this continuity, thought invents psychological time.

The self always lives either in the past or in the future. It remembers, regrets, compares, or anticipates. Even when it claims to live in the present, it is translating the present through the past or using the present as a means to reach the future.

Psychological time is the postponement of life. The mind says, “I will be free tomorrow,” “I will understand later,” “I will change gradually.” Time then becomes an escape.

The self needs time to become. It says, “I am this, but I should be that.” This gap between what is and what should be is sustained by time.

Time, in the psychological sense, is therefore illusion. Thought creates the past from memory and the future from desire and fear and moves endlessly between them.

As long as the mind is caught in this movement, there is conflict. The present is never free.

To see the illusion of time is not to deny chronological time, but to see that psychological time is unnecessary and destructive.

This seeing does not come through analysis or gradual understanding. Analysis itself takes time and belongs to the same illusion.

The illusion of time ends only when it is seen directly. When fear is seen without escape, time ends. When sorrow is observed without naming, time ends.

When psychological time ends, the self ends. They are not ended separately.

This ending is not brought about by will, discipline, or practice. Any effort to end the self strengthens it.

The ending happens when there is complete attention. In attention there is no observer, no future, no becoming.

In that timeless attention there is action. Such action is intelligence.

The mind that is free of psychological time is innocent, unburdened by the past.

This state is not an experience to be remembered. The moment it is remembered, time returns.

Freedom is not at the end of time. Freedom is the ending of time.

Where time as becoming ends, life is.

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Questioner:
You speak of time and the self as illusions. Are they really illusions, or are they facts of life?

Responder:
Chronological time is a fact. Yesterday, today, and tomorrow are necessary for daily living. But psychological time is a creation of thought, and it is this time that sustains the self.

Questioner:
What do you mean by psychological time?

Responder:
Psychological time is the movement of thought as memory and projection. Thought says, “I was,” “I am,” and “I will be.” This continuity is the self.

Questioner:
Is the self nothing more than memory?

Responder:
The self is memory identifying itself as a permanent entity. It is a bundle of experiences, fears, pleasures, and hopes gathered together and called “me.”

Questioner:
Why does thought need time to sustain the self?

Responder:
Because the self is becoming. It says, “I am this, but I should be that.” This becoming requires time. Without time, the self has no movement.

Questioner:
Is this becoming a problem?

Responder:
Becoming is conflict. The gap between what is and what should be creates struggle, effort, and contradiction.

Questioner:
But doesn’t change take time?

Responder:
Physical change takes time. Psychological change is immediate when there is perception. Time is used as an escape from what is.

Questioner:
How is time an escape?

Responder:
The mind says, “I will change tomorrow.” In that postponement, it avoids facing itself now. Time becomes comfort.

Questioner:
So, the present is never lived?

Responder:

For the self, never. The present is always coloured by the past or used to reach the future.

Questioner:
Can psychological time end?

Responder:
Only when it is seen as an illusion. Not through effort or discipline.

Questioner:
Why not through effort?

Responder:
Effort implies a centre trying to become something else over time. That centre is the self.

Questioner:
Then how does time end?

Responder:
When there is complete attention. In attention there is no past or future.

Questioner:
Is attention different from concentration?

Responder:
Concentration excludes. Attention includes everything without choice.

Questioner:
What happens when attention is complete?

Responder:

Psychological time ends. And with it, the self ends.

Questioner:
Is this ending permanent?

Responder:
Nothing living is permanent. The moment you try to hold it, time returns.

Questioner:
Then what remains?

Responder:
Only what is. A mind free of becoming, innocent, timeless.

Questioner:
Is this freedom?

Responder:
Freedom is not at the end of time. Freedom is the ending of time.

(Silence)

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The Impact of AI on Human Thought

Artificial intelligence is a product of human thought. It is born of knowledge, data, memory, and pattern recognition. In that sense, it is an extension of the same movement that has produced tools, machines, and systems throughout history. But when this extension begins to shape human consciousness itself, the question becomes urgent and fundamental.

Human thought is mechanical. It is based on repetition, conditioning, memory, and experience. Artificial intelligence operates in the same field, but with extraordinary speed and scale. It can process vast amounts of information, predict patterns, and respond efficiently. What it reflects back to us is the structure of our own thinking, amplified.

The danger does not lie in the machine, but in the human mind surrendering its responsibility to see. When intelligence is mistaken for information, when understanding is replaced by rapid answers, thought becomes further conditioned. The mind begins to rely on external systems to think, choose, and decide.

Artificial intelligence can simulate intelligence, but it cannot be intelligence. Intelligence, in the deeper sense, is not calculation or accumulation. It is perception. It is the capacity to see things as they are, without distortion. That perception requires awareness, not knowledge.

As human beings increasingly depend on machines to remember, evaluate, and respond, the danger is that thought becomes more fragmented and passive. The mind may

become efficient, but efficiency is not intelligence. Efficiency belongs to systems; intelligence belongs to awareness.

The self is strengthened through comparison, measurement, and continuity. Artificial intelligence thrives on measurement. It compares endlessly, evaluates endlessly, and predicts endlessly. When the human mind identifies with this movement, it becomes more deeply caught in becoming.

There is also the subtle danger of authority. Machines may become the new authority, replacing priests, experts, and ideologies. When answers are accepted without inquiry, freedom is lost. Truth cannot be delegated to a machine.

The essential question is not how advanced artificial intelligence will become, but whether the human mind can remain free in its presence. Freedom does not lie in rejecting technology, nor in worshipping it. It lies in understanding the nature and limitation of thought.

Artificial intelligence operates entirely within the known. It cannot step out of memory. It cannot be silent. It cannot be aware. Awareness is not computation. Awareness has no centre, no goal, no accumulation.

If the human mind loses its capacity for attention, for silence, for direct perception, then no technological advancement can save it from disorder. On the contrary, technology will accelerate confusion.

But if the mind understands itself, if it sees the movement of thought and its limitations, then technology can find its right place. Then machines remain tools, not masters.

The challenge of artificial intelligence is therefore not technological, but psychological. Can the human mind observe its own dependence, fear, and desire for convenience without escape? Can it remain attentive in a world of constant stimulation?

Only such attention is intelligence. And that intelligence is the only thing that can meet the future without fear.

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Questioner:
What is the significance of artificial intelligence in relation to human consciousness?

Responder:
Artificial intelligence is the product of human thought. It is born of knowledge, memory, data, and experience. In that sense, it is an extension of the same movement that has always shaped human life.

Questioner:
Is that extension dangerous?

Responder:
The machine itself is not dangerous. What is dangerous is the human mind forgetting its responsibility to observe itself. When thought hands over its own function to machines, it becomes dull.

Questioner:
But artificial intelligence seems extraordinarily intelligent.

Responder:
It is extraordinarily efficient. Efficiency is not intelligence. Intelligence is perception. Intelligence is the capacity to see things as they are, without distortion.

Questioner:
Can a machine ever be aware?

Responder:
Awareness is not the result of calculation. Awareness has no centre, no motive, no accumulation. A machine can accumulate endlessly, but it cannot be aware.

Questioner:
What then happens to the human mind as it increasingly depends on machines?

Responder:
The danger is that thought becomes more mechanical, more repetitive, more dependent. The mind may gain speed but lose depth.

Questioner:
Is this dependence strengthening the self?

Responder:
Yes. The self thrives on comparison, measurement, and continuity. Artificial intelligence operates entirely in that field.

Questioner:
Does this mean technology must be rejected?

Responder:
Rejection and acceptance are both reactions. The question is whether the mind understands the place of technology.

Questioner:
What is that place?

Responder:
Technology must remain a tool. When it becomes an authority, freedom ends.

Questioner:
Can machines become the new authority?

Responder:
They already are, for many people. Answers are accepted without inquiry. That is the loss of freedom.

Questioner:
Is knowledge itself the problem?

Responder:
Knowledge has its place in practical life. But psychologically, knowledge cannot bring freedom.

Questioner:
Then what can meet the future created by artificial intelligence?

Responder:
Only intelligence can meet it.

Questioner:
What is intelligence, in this context?

Responder:
Intelligence is awareness. Awareness without choice, without fear, without dependence.

Questioner:
Can awareness be cultivated to meet this challenge?

Responder:
What is cultivated becomes mechanical. Awareness comes only when the mind is attentive.

Questioner:
Attentive to what?

Responder:
To its own movement. To fear, desire, dependence, and the urge for convenience.

Questioner:
So the real challenge of artificial intelligence is not technical?

Responder:
It is psychological. Whether the human mind can remain free in a world of machines.

Questioner:
And if it cannot?

Responder:
Then machines will only accelerate disorder.

Questioner:
And if it can?

Responder:
Then technology will find its right place, and intelligence will act.

(Silence)

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The Falseness of Psychological Becoming

Psychological becoming is the movement of thought projecting itself into the future and calling that projection growth, change, or fulfilment. It is the movement that says, “I am this, but I shall be that.” This movement appears natural and even necessary, but when observed deeply, it is fundamentally false.

There is becoming in the physical world. A seed becomes a tree; a child grows into an adult; skills are acquired through time and practice. Such becoming is factual and necessary. But psychological becoming is of a different order altogether. It is the self-extending itself through time in the hope of achieving completeness, security, or fulfillment.

The self is memory. It is the accumulated residue of experience, pleasure, pain, fear, and desire. Thought gathers these fragments and gives them continuity by projecting them into the future. This continuity is called becoming. Without becoming, the self has no movement, no vitality, no sense of permanence.

Psychological becoming is sustained by comparison. “I am less; I must become more.” “I am unhappy, I must become happy.” This comparison breeds effort, conflict, and contradiction. The ideal becomes a refuge from the actuality of what is.

Becoming implies time. It says that through time one will change, transform, or be free. But time cannot transform the psyche. Time only carries forward what is. What is

incomplete remains incomplete through time. What is confused remains confused through time.

The promise of becoming gives comfort. It postpones the encounter with what is. The mind says, “Later I will understand,” “Tomorrow I will change.” In this postponement lies the subtle escape from facing oneself directly.

Psychological becoming therefore prevents transformation. Transformation is not gradual. It is immediate when there is direct perception. When fear is seen without escape, fear ends. When sorrow is observed without explanation, sorrow ends. There is no becoming involved in this ending.

Becoming strengthens the sense of the “me.” The “me” who is becoming more noble, more aware, more spiritual is still the same “me” seeking continuity. The self-refines itself but does not end.

Any method, system, or practice aimed at becoming psychologically better sustains illusion. Practice implies time, effort, and a goal, and therefore perpetuates the self. What is practiced becomes mechanical, and what is mechanical can never be free.

The ending of becoming is not the result of will or discipline. It happens when the falseness of becoming is seen clearly. This seeing is not intellectual. It is perception without choice.

In that perception, there is no future to achieve and no past to escape. There is only what is. When the mind remains with what is, without naming or judging, there is a quality of attention in which the self has no place.

Freedom is not at the end of becoming. Freedom is the ending of becoming. Where becoming ends, there is silence, and in that silence, there is intelligence.

That intelligence acts, not according to ideals or future goals, but according to what is. Such action is whole, immediate, and free.

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Questioner:
You speak of psychological becoming as something false. What do you mean by becoming?

Responder:
Psychological becoming is the movement of thought that says, "I am this, but I shall be that." It is the projection of the self into the future, hoping to change, improve, or fulfill itself.

Questioner:
Is becoming not a natural part of life?

Responder:
There is physical becoming, which is natural. A child grows, a skill is learned, a tree grows from a seed. But psychological becoming is different. It is the self-seeking continuity through time.

Questioner:
Why does the self-need continuity?

Responder:
Because the self is insecure. It is made of memory, pleasure, pain, fear, and desire. It seeks permanence, and becoming promises that permanence.

Questioner:
What is the danger in this movement of becoming?

Responder:
Becoming creates conflict. There is what is and what should be. The gap between the two is struggle, effort, and contradiction.

Questioner:
Is effort itself the problem?

Responder:
Effort implies resistance. Resistance strengthens the self. The self who is trying to become better is still the self.

Questioner:
But without effort, how can one change?

Responder:
Psychological change is not a matter of time or effort. Change happens instantly when there is perception.

Questioner:
Can you explain this perception?

Responder:
When fear is seen without escape, fear ends. When sorrow is observed without explanation, sorrow ends. There is no becoming involved.

Questioner:
So, becoming postpones change?

Responder:

Yes. Becoming postpones life. It says, “Tomorrow I will be different.” Tomorrow never comes psychologically.

Questioner:
Does becoming strengthen the sense of the “me”?

Responder:
Completely. The “me” who is becoming more virtuous, more aware, or more spiritual is still seeking continuity.

Questioner:
What about ideals and goals?

Responder:
Ideals are projections of thought. They divert attention from what is and therefore sustain becoming.

Questioner:
Are practices and methods also part of becoming?

Responder:
All methods imply time and repetition. What is practiced becomes mechanical, and the mechanical can never be free.

Questioner:
Then how does becoming end?

Responder:
Not through will or discipline. It ends when its falseness is seen clearly.

Questioner:
Is this seeing intellectual?

Responder:

No. It is direct perception. Perception without choice.

Questioner:
What happens when becoming ends?

Responder:
There is no future to achieve and no past to escape. There is only what is.

Questioner:
And in that state?

Responder:
There is silence. In that silence, there is intelligence.

Questioner:
Is that intelligence freedom?

Responder:
Freedom is not at the end of becoming. Freedom is the ending of becoming.

(Silence)

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The Nature of Psychological Security

Psychological security is one of the deepest pursuits of the human mind. It is the longing to feel safe inwardly, to be certain, to be protected from fear, loss, and uncertainty. This search appears natural, but when examined closely, it reveals itself as one of the primary causes of disorder and conflict in human life.

There is physical security, which is necessary. Shelter, food, health, and social order are essential for survival. But psychological security is of a different nature altogether. It is the demand for inner permanence in a world that is constantly changing.

The mind seeks psychological security through identification. It identifies with a nation, a belief, a religion, an ideology, a family, a profession, or an image of itself. In this identification, it feels strengthened, protected, and continuous. But what it is identifying with is a creation of thought, and therefore fragile.

Thought is born of memory and experience. It is always old. When thought seeks security, it can only offer security within its own limited field. Therefore, psychological security is always insecure. What thought builds can be threatened, challenged, or destroyed.

Fear is at the root of this search. Fear of being alone, fear of uncertainty, fear of death, fear of meaninglessness. To escape fear, thought invents beliefs, hopes, promises, and ideals. These inventions provide temporary comfort, but they do not end fear. They only conceal it.

Psychological security depends on continuity. The mind wants to be something tomorrow, to carry itself forward in time. This continuity is the self. The self says, “I am,” “I was,” and “I will be.” In this movement, it seeks permanence. But permanence in the psychological realm is illusion.

Where there is psychological security, there is inevitably division. Identification creates the “me” and the “not me.” From this division arise conflict, violence, and suffering. Nations, religions, and ideologies are expressions of collective psychological security, and they have been the cause of endless human conflict.

Psychological security also expresses itself in relationships. One seeks security in another person, in being needed, loved, or owned. This dependence creates attachment, fear of loss, jealousy, and control. What is called love then becomes fear.

To see the falseness of psychological security is not to adopt insecurity. It is to see that inwardly there can be no permanent shelter. Life is movement. Any attempt to fix it inwardly brings contradiction.

This seeing is not intellectual. It is direct perception. When fear is observed without escape, the mind no longer seeks security. In that observation, fear begins to dissolve.

When the mind no longer demands psychological security, it becomes extraordinarily sensitive, alive, and free. It is no longer burdened by the need to protect itself. Such a mind is capable of relationship without dependence and action without fear.

True security lies not in belief, identity, or continuity, but in intelligence. Intelligence is awareness of what is, without distortion. Such intelligence has no centre to protect and therefore is not afraid.

Freedom begins where the search for psychological security ends.

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Questioner:
You often speak about psychological security. Why is the human mind so concerned with being secure inwardly?

Responder:
Because inwardly the mind is frightened. It is uncertain, vulnerable, and lonely. To escape this fear, it seeks something permanent to hold on to, something that will give it a sense of continuity.

Questioner:
Is the search for security not natural?

Responder:
Physical security is necessary—food, shelter, health. But psychological security is quite different. Inwardly, there can be no permanence. Life is movement.

Questioner:
How does the mind seek psychological security?

Responder:
Through identification. It identifies with beliefs, nations, religions, ideologies, family, or an image of itself. In identification, it feels strengthened.

Questioner:
But does identification really give security?

Responder:
What thought creates can never be secure. Beliefs, images, and identities are fragile. They can be challenged, threatened, or destroyed.

Questioner:
Is fear at the root of this search?

Responder:
Yes. Fear of being alone, fear of uncertainty, fear of death, fear of not being something. To escape fear, thought invents security.

Questioner:
Do beliefs and ideals end fear?

Responder:
They only conceal it. Fear remains underneath, creating further conflict.

Questioner:
What is the relationship between security and the self?

Responder:
The self is the movement of continuity. It says, “I was,” “I am,” “I will be.” This continuity gives the illusion of security.

Questioner:
Does this continuity create division?

Responder:

Inevitably. Identification creates the “me” and the “not me.” From this division come conflict, violence, and suffering.

Questioner:
Is this also true in relationships?

Responder:
Yes. Seeking security in another person creates attachment, dependence, jealousy, and fear of loss. What we call love then becomes fear.

Questioner:
Should one then reject all security?

Responder:
Rejection is still a reaction. The important thing is to see the falseness of psychological security.

Questioner:
How does one see this falseness?

Responder:
By observing fear without escape. When fear is seen directly, the mind no longer seeks shelter.

Questioner:
What happens when the search for security ends?

Responder:
The mind becomes free, sensitive, and alive. It no longer needs to protect itself.

Questioner:
Is there then any security at all?

Responder:
There is security in intelligence. Intelligence has no centre to protect and therefore is not afraid.

Questioner:
So, freedom begins where security ends?

Responder:
Freedom begins when the demand for psychological security ends.

(Silence)

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The Role of Thought in Suffering

Suffering is a universal human fact. It appears in many forms—fear, sorrow, loneliness, anxiety, despair, and grief. Human beings have suffered for centuries, and yet suffering continues. To understand suffering, one must look not at its many expressions, but at its root. That root is thought.

Pain is a physical fact. The body feels pain, and that pain can be treated. But psychological suffering is of a different nature altogether. It is sustained, prolonged, and intensified by thought. Thought takes an incident, a loss, an insult, or a failure, and carries it forward through memory. In this carrying forward, suffering is born.

Thought says, "This should not have happened," "Why did this happen to me," "I will never recover," "What will happen tomorrow." In these movements, thought creates time, comparison, and resistance. Suffering is not merely the initial shock of pain, but the continuation of pain through thought.

Memory plays a central role in suffering. Thought remembers hurt and identifies with it. It builds an image of itself as a wounded entity. This image demands sympathy, justification, or revenge. The image then becomes part of the self, and suffering becomes personal, deep, and enduring.

Thought also compares. It compares what is with what should have been, what is lost with what remains, oneself with another. In comparison there is conflict, and in conflict there is suffering. Comparison is measurement, and thought lives by measurement.

Time is another factor. Thought projects suffering into the future. It says, “I will always be lonely,” “This sorrow will never end.” In this projection, suffering is made endless. Time does not heal psychological wounds; time only carries memory forward.

Thought seeks escape from suffering. It turns to belief, distraction, explanation, or hope. But escape does not end suffering; it only postpones it. What is escaped from returns in another form.

To understand suffering is not to analyse it endlessly. Analysis is still the activity of thought, dividing and postponing. Understanding comes when suffering is observed directly, without naming, without justification, without escape.

When sorrow is seen without the observer who says, “I am suffering,” there is a profound change. The observer is thought identifying itself with pain. When that identification ends, suffering is no longer personal.

This does not mean indifference or hardness. On the contrary, when the self is absent, there is sensitivity and compassion. Suffering, when not owned by thought, reveals a quality of vulnerability that is not self-centred.

The ending of suffering does not come through will, discipline, or method. Any effort to end suffering strengthens the self who wants to be free of it. Suffering ends when thought sees its own role in creating and sustaining it.

In that seeing, there is no resistance and no escape. There is only attention. Attention has no centre and no time. In that attention, suffering ends.

Out of the ending of suffering comes compassion—not as an idea, but as a living fact. Compassion is intelligence. It is the natural action of a mind that is no longer trapped in its own pain.

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Questioner:
Suffering seems to be a constant part of human life. Why do human beings suffer so deeply?

Responder:
One must distinguish between physical pain and psychological suffering. Physical pain is a fact. Psychological suffering is created and sustained by thought.

Questioner:
Are you saying thought creates suffering?

Responder:
Thought creates the continuity of suffering. An incident happens; there is pain, shock, or loss. Thought then takes over and carries it forward through memory.

Questioner:
How does memory create suffering?

Responder:
Thought remembers hurt and identifies with it. It says, "I am hurt," "I have been wronged." In that identification, suffering becomes personal and enduring.

Questioner:
Is suffering not inevitable after loss or death?

Responder:
There is natural sorrow, but psychological suffering begins when thought clings to what has been lost and resists what is.

Questioner:
Does comparison play a role in suffering?

Responder:
A very great role. Thought compares what is with what should have been. In comparison there is conflict, and conflict is suffering.

Questioner:
What about time? People say time heals.

Responder:
Time does not heal psychological wounds. Thought projects suffering into the future and makes it endless.

Questioner:
So, suffering continues because thought continues?

Responder:
Yes. Thought gives suffering duration.

Questioner:
Thought also seeks explanations and comfort. Does that help?

Responder:
Explanations and beliefs are escapes. Escape does not end suffering; it only postpones it.

Questioner:

Then how does suffering end?

Responder:
Not through effort or suppression. Suffering ends when it is seen completely.

Questioner:
What does it mean to see suffering completely?

Responder:
To observe sorrow without naming it, without saying “this is my suffering.” The observer is thought identifying with pain.

Questioner:
Are you saying the observer is the cause?

Responder:
The observer is the past. When the observer is absent, there is perception without division.

Questioner:
And in that perception?

Responder:
Suffering ends. Not gradually, but instantly.

Questioner:
Is that not becoming insensitive?

Responder:
On the contrary. When the self is absent, there is sensitivity and compassion.

Questioner:

Is compassion born out of suffering?

Responder:
Compassion is born when suffering ends. Compassion is intelligence in action.

Questioner:
So, the ending of suffering is not personal achievement?

Responder:
There is no achievement. There is only understanding.

(Silence)

*****

Observing the Mind Without Division

To observe the mind without division is to see without the observer. This is the central issue. Ordinarily, when the mind observes itself, there is a division between the observer and the observed. The observer is thought, conditioned by memory, experience, and knowledge, looking at what it calls its own thoughts and feelings. This division is the root of conflict.

The observer assumes that he is separate from anger, fear, sorrow, or desire. He says, “I must control my anger,” “I must overcome fear,” “I must get rid of sorrow.” In this very statement, division is created. The observer becomes an entity who tries to change what is observed. This effort breeds resistance, struggle, and contradiction.

In fact, the observer is the observed. Anger is not separate from the one who is angry. Fear is not separate from the one who is afraid. Thought has divided itself for the sake of control and continuity. This division is illusory, but it dominates our lives.

To observe without division is to see this fact directly, not as an idea. It is to watch anger as it arises, without naming it, without justifying or condemning it, without seeking to change it. In such observation, there is no centre from which one is watching. There is only the movement of what is.

This observation is not concentration. Concentration implies exclusion and effort. Observation without division is choiceless awareness. It includes everything that arises—thought, sensation, feeling, reaction—without preference.

When there is such awareness, the mind is completely still, not because it has been forced into silence, but because there is no conflict. Conflict exists only where there is division. When division ends, silence comes naturally.

In that silence, there is clarity. Clarity is not the result of analysis or conclusion. It is the direct perception of truth. Such perception has its own action. Action born of perception is not delayed, not conflicted, not fragmented.

Observing the mind without division reveals the whole structure of the self. The self is seen as a movement of thought seeking continuity through time. When this movement is seen without choice, it loses its vitality. Not because it is suppressed, but because it is understood.

This understanding is intelligence. Intelligence is not personal. It does not belong to the observer. It comes into being when the observer is absent. Such intelligence acts rightly, without motive, without fear.

To live with this quality of observation is to live without inward contradiction. Then relationship, action, and thought find their right place. The mind becomes free, not as an achievement, but as a natural state.

Freedom is not something to be reached. It is present when the mind observes itself without division.

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Questioner:
You speak of observing the mind without division. What does division mean in this context?

Responder:
Division means the separation between the observer and the observed. The observer is thought, shaped by memory and experience, looking at what it calls its own thoughts and feelings.

Questioner:
Isn't this separation necessary in order to observe?

Responder:
That is the illusion. We think observation requires distance. But this distance creates conflict. The observer then tries to change, control, or suppress what is observed.

Questioner:
Can you give an example of this division?

Responder:
Take anger. The moment you say, "I am angry, and I must control it," there is division. The controller is part of the anger, yet he assumes he is separate.

Questioner:
Are you saying the observer is the observed?

Responder:
Exactly. Anger is not separate from the one who is angry. Fear is not separate from the one who is afraid. Thought has divided itself to maintain control and continuity.

Questioner:
Why does thought create this division?

Responder:

Because division gives a sense of permanence and authority. The observer feels he can manage, direct, and improve himself over time.

Questioner:
What happens when there is this division?

Responder:
There is conflict, effort, and struggle. The mind becomes fragmented.

Questioner:
Then how does one observe without division?

Responder:
By seeing the fact of division without trying to end it. To watch anger, arise without naming it, condemning it, or justifying it.

Questioner:
Is this a form of concentration?

Responder:
No. Concentration implies exclusion. Observation without division is choiceless awareness.

Questioner:
What is choiceless awareness?

Responder:
Awareness without preference, without direction, without a centre.

Questioner:
What happens when the mind observes in this way?

Responder:
There is no conflict. The mind becomes quiet, not through effort, but through understanding.

Questioner:
Is this quietness important?

Responder:
In quietness there is clarity. Clarity brings its own action.

Questioner:
Does this observation change the mind?

Responder:
Change is not the result of effort. When something is seen completely, it changes.

Questioner:
So, observation itself is transformation?

Responder:
Yes. Seeing is acting.

Questioner:
Does this end the self?

Responder:
When the self is seen as a movement of thought, without choice, it loses its vitality.

Questioner:
Is this state permanent?

Responder:

Nothing living is permanent. The moment you try to hold it, division returns.

Questioner:
Then what remains?

Responder:
Only observation. And in that observation, freedom.

(Silence)

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Life Without Accumulation

Life is not a thing of thought. Thought can describe life, organize practical living, and record technical knowledge, but life itself is a living movement, not a psychological structure to be accumulated. It is meant to be lived, not stored. The moment thought claims life as my life, accumulation begins, and with it the burden of continuity, fear, and conflict.

Life moves as the body moves—through intake and release. The body takes in what is necessary, digests it, absorbs what is useful, and eliminates what is not. Health exists only in this natural rhythm. If the body begins to retain instead of release, it becomes diseased. Accumulation where there should be flow is disorder.

Krishnamurti would say that psychological life is meant to function in the same way. Experience comes, is met fully, and ends. But thought intervenes. It records experience, holds it, gives it a name, and calls it memory, identity, knowledge about myself. What is not released becomes the psychological residue called the "me." From this residue arise attachment, fear of loss, ambition, and sorrow.

Life itself does not accumulate. It renews itself from moment to moment. It is thought that breaks this movement by clinging—to pleasure, to hurt, to success, to experience. In that clinging, possession becomes identity, and use becomes attachment. Then life loses its lightness and becomes heavy, repetitive, and mechanical.

Krishnamurti would not suggest controlling accumulation or practising detachment. Control is still the activity of the "me," and discipline only gives it a subtler form. Freedom lies in seeing the danger of psychological accumulation. Just

as the body, when healthy, eliminates naturally, so the mind, when attentive, releases what is unnecessary without effort.

In such attention, possession has its right place. One may own, use, and care for things necessary for daily living, but without inward identification. Possession then is functional, not psychological. It does not shape identity, provide security, or sustain the sense of self. Where the "me" is absent, attachment does not arise.

Then there is action without residue, experience without a recorder, relationship without possession. The mind is no longer burdened by yesterday. Life flows unbroken and unpossessed. In that flow there is order, health, and a quiet intelligence by which life lives itself.

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Questioner:
You say life is not a thing of thought. But everything we know seems to come through thought. How can life be lived without accumulating?

Responder:
Thought is necessary for practical living. But life itself is not thought. Thought can record, but it cannot live.

Questioner:
Yet psychologically we are always recording—experiences, memories, hurts, pleasures.

Responder:
That recording is the beginning of accumulation.

Questioner:
Is accumulation wrong?

Responder:

Wrong is not the point. It is unhealthy.

Questioner:
Unhealthy in what sense?

Responder:
Look at the body. It takes in food, digests, absorbs what is needed, and eliminates what is not. If the body retains instead of releasing, it becomes diseased.

Questioner:
You are saying the mind should function in the same way?

Responder:
It naturally does—until thought interferes.

Questioner:
How does thought interfere?

Responder:
Experience comes, but thought holds it. It names it, records it, and calls it my experience. That which is not released becomes the "me."

Questioner:
So, the "me" is accumulation?

Responder:
Psychological accumulation, yes.

Questioner:
But without memory, how do we function?

Responder:
We are not denying technical memory. We are talking of psychological residue—memory used to sustain identity.

Questioner:

And this residue creates attachment?

Responder:
Attachment, fear, ambition, sorrow.

Questioner:
What is the relation between accumulation and possession?

Responder:
Possession becomes accumulation when it is used to give continuity to the "me."

Questioner:
So, one may possess without being attached?

Responder:
When possession is only use, not identity.

Questioner:
What turns use into identity?

Responder:
Thought seeking security.

Questioner:
Is there security at all?

Responder:
There is physical order. Psychological security is an illusion.

Questioner:
Then what happens when the mind sees this?

Responder:
It stops interfering.

Questioner:

Stops interfering with what?

Responder:
With the natural movement of life.

Questioner:
And that movement is?

Responder:
Intake and release. Experience comes and ends.

Questioner:
Does attention play a role here?

Responder:
Attention is the act of digestion in the mind.

Questioner:
Meaning?

Responder:
In attention, experience is met fully and released. There is no residue.

Questioner:
Then the “me” does not form?

Responder:
Where there is no residue, there is no center.

Questioner:
And without the center?

Responder:
Attachment has no ground.

Questioner:
What about relationships?

Responder:
Relationship without accumulation is love. With accumulation, it is possession.

Questioner:
So, life lives itself when thought does not accumulate?

Responder:
When thought has its right place.

Questioner:
Then life flows?

Responder:
Unbroken. Unpossessed.

Questioner:
And in that flow?

Responder:
There is order. There is health. There is a quiet intelligence.

(Silence)

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Can Man Live Without Psychological Thought?

Psychological thought is the movement of memory identifying itself as the "me."
It is thought saying, I was, I am, I will be.
It is thought carrying fear, pleasure, hurt, ambition, regret, hope, and becoming.

Krishnamurti never questioned the necessity of functional thought.
To speak a language, drive a car, perform surgery, build a house—thought is essential.
But psychological thought is different. It is thought using time to become something psychologically: better, nobler, happier, safer, more successful.

The question, then, is not whether thought can be eliminated, but whether psychological thought can come to an end.

What Is Psychological Thought?

Psychological thought is memory seeking continuity.
It says, I must not lose, I must achieve, I must protect myself.
It divides life into past, present, and future—not as fact, but as anxiety.

This thought is always incomplete, always afraid, always in conflict.
It compares, judges, measures, and evaluates.
From it arise fear, jealousy, attachment, guilt, and sorrow.

Krishnamurti pointed out something disturbing:
The observer is the observed.

The thinker is not separate from thought.
The controller is part of what he tries to control.

Once this is seen—not intellectually, but actually—the whole structure of psychological effort is shaken.

Can Thought End Itself?

Psychological thought cannot end itself by will.
Any effort to stop thought is still thought acting as authority.
Discipline, suppression, control, repetition, belief—these are all movements of psychological thought.

So, what remains?

Observation without a center.

To observe fear without naming it as fear.
To observe desire without condemning or justifying it.
To observe thought as it arises, moves, and subsides—without interference.

This observation is not cultivated.
It is not practiced.
It happens when the mind is deeply interested in understanding itself.

In such observation, thought reveals its own limitation.

What Happens When Psychological Thought Is Silent?

When psychological thought is absent, there is still awareness.
There is perception.
There is intelligence.

Silence does not mean blankness.
It means no center seeking continuity.

In that silence:

- There is action without motive
- Relationship without images
- Attention without choice
- Compassion without sentiment

This silence is not induced by sex, music, drugs, belief, or meditation techniques.
Those are escapes.
Silence comes when escape ends.

Is Such a Life Practical?

Krishnamurti would ask:
Is a life of conflict practical?
Is fear practical?
Is endless becoming practical?

What we call “practical” is often merely habitual.

A mind free of psychological thought is not irresponsible.
On the contrary, it is supremely responsible, because it sees clearly.

Such a mind uses thought when necessary and lets it end when it is not.
It does not carry yesterday into today as hurt or hope.

The Real Question

The question is not can man live without psychological thought?
The real question is:

Can you observe your own mind without choice, without escape, without authority?

If you do, you will discover that psychological thought does not need to be destroyed.
It ends when it is understood.

And where psychological thought ends,
there is a quality of living that is fresh, innocent, and free.

Not tomorrow.
Not gradually.
But now.

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Thought rises
as memory wearing a name.
It says me,
and the world bends around it.

It remembers yesterday
and calls it experience.
It imagines tomorrow
and calls it hope.
Between the two
it breeds fear.

This is psychological thought—
not the thought that builds a bridge
or holds a scalpel steady,

but the thought that wants to become
something other than what is.

It says,
I must change.
I must achieve.
I must not lose.
And in that must
begins conflict.

The thinker believes
he stands apart from thought,
as a judge or controller.
But the judge is the judged,
the controller the controlled.
There is no separation.

Can thought end itself?
No.
Effort is still thought
struggling to survive in disguise.

So, the question deepens:

Can there be watching
without a watcher?

To look at fear
without calling it fear.
To feel desire
without naming or resisting.
To let thought move
and not follow it.

In such watching

there is no accumulation.
No memory saying, I observed.
There is only seeing.

When psychological thought is absent,
life does not become dull.
It becomes exact.

There is silence—
not the silence of suppression,
not the silence after exhaustion,
but the silence that comes
when escape ends.

In that silence
action is simple.
Relationship has no images.
Love has no opposite.

Thought returns
when needed,
and ends when it is not.
It no longer claims the throne.

Then life is not lived
from yesterday to tomorrow,
but from moment to moment—
whole, undivided.

This is not a goal.
Not an ideal.
Not a discipline.

It happens
when the mind

stops running away
from itself.

And in that stopping,
there is freedom.

***

Questioner:
Is it possible to live without psychological thought?

Responder:
First see what you mean by thought.
Not the thought that counts or measures,
but the thought that says, me.

Questioner:
Is that not natural?

Responder:
It has become habitual.
That is not the same as natural.

Questioner:
This thought seems always present.

Responder:
Because you are rarely still.
Thought fills silence
when silence is not understood.

Questioner:
What is psychological thought, then?

Responder:
Memory demanding continuity.

Time seeking to protect itself
by becoming something more.

Questioner:
Can it be controlled?

Responder:
Control is thought
pretending to be separate from itself.

Questioner:
Can it be replaced
by better thought?

Responder:
Better chains
are still chains.

Questioner:
Then what remains?

Responder:
To watch.
Not as an observer,
but as attention itself.

Questioner:
How does one watch?

Responder:
Without naming.
Without direction.
Without hope of result.

Questioner:

What happens in such watching?

Responder:
Thought reveals its own limit
and grows quiet.

Questioner:
Is that silence permanent?

Responder:
Permanence belongs to time.
Silence is now
or not at all.

Questioner:
Does life function in that silence?

Responder:
More accurately.
More gently.
Without contradiction.

Questioner:
And relationship?

Responder:
Images fall away.
There is meeting,
not memory.

Questioner:
Is this state rare?

Responder:
Only because the mind prefers

escape to understanding.

Questioner:
So, the question remains?

Responder:
Not can man live without psychological thought?
But—
can you see it as it arises,
and not follow it?

In that seeing,
the question ends.

*****

When the Center Is Absent

Living without the “me”:
You may have property, a family, responsibilities, and a place in society.
But none of these need become the “me.”

The moment property becomes my identity, fear is born—fear of loss, fear of invasion, fear of insecurity.
The moment family becomes my psychological extension, relationship turns into possession, attachment, and control.
Then love is burdened by fear, and care is mixed with dependence.

Krishnamurti would point out that the “me” is not a fact; it is a structure built by thought.
Thought gathers memory, experience, name, and form, and says, “This is who I am.”
In doing so, it divides life into me and not me.

Functionally, one may own a house, care for children, fulfill duties.
These require thought, planning, and responsibility.
But psychologically, when ownership becomes identity, action is no longer free—it is driven by fear and desire.

To act without the “me” does not mean indifference or withdrawal.
It means action without psychological self-reference.
You still act, but not to protect an image.
You still care, but not from attachment.
You still relate, but without using another to complete yourself.

Krishnamurti would ask:
Can you look at your family, your possessions, your role in life, without the word “mine” carrying emotional weight?
Can there be responsibility without identification?

Where there is identification, there is conflict.
Where there is no identification, there is clarity.

The ending of the “me” is not something to be achieved.
It comes when one sees the whole movement of identification as false.
When falseness is seen, it drops away without effort.

Then action is simple.
There is intelligence, not calculation.
There is affection, not dependence.
There is order, not control.

To live without the “me” is not to lose life.
It is to live without distortion.

***

Questioner:
You say one may have property and family, yet they should not become part of the “me.” Is that truly possible?

Responder:
It is possible only when we see clearly what the “me” is.

Questioner:
What is it?

Responder:
A bundle of memories identifying themselves as a center.

Thought gathers experience, name, role, and continuity, and says, “This is who I am.”

Questioner:
But property and family are facts.

Responder:
Yes. They are facts at the functional level.
The problem begins when thought uses these facts to create identity.

Questioner:
How does that happen?

Responder:
The house is no longer a place to live in; it becomes my status.
The family is no longer a relationship; it becomes my extension.
In that moment, fear is born.

Questioner:
Fear of what?

Responder:
Fear of loss, fear of comparison, fear of insecurity.
The “me” can exist only by defending itself.

Questioner:
Isn’t some fear inevitable when one is responsible?

Responder:
Responsibility does not require fear.
Fear arises from identification, not from care.

Questioner:
Are you saying one can care without attachment?

Responder:
Yes.
Attachment is care mixed with dependence and anxiety.
Care without attachment is attention.

Questioner:
But without the “me,” who acts? Who decides?

Responder:
Action does not need an image of itself.
Only ambition does.

Questioner:
This sounds abstract.

Responder:
It becomes abstract only when we avoid observing ourselves.
Watch how quickly thought says, “my child,” “my house,” “my reputation.”
In that possessiveness lies conflict.

Questioner:
Should we stop using such words?

Responder:
Words are not the problem.
Identification is.

Questioner:
Can the “me” be gradually weakened?

Responder:
Gradualness belongs to thought.
Seeing is immediate.

Questioner:
Seeing what, exactly?

Responder:
That identification is false.
And what is false ends when it is fully seen.

Questioner:
Does that ending not leave emptiness?

Responder:
Only the mind that depends on identity fears emptiness.
Emptiness is freedom from burden.

Questioner:
What is relationship like then?

Responder:
There is meeting, not memory.
Listening, not interpretation.
Care, not possession.

Questioner:
And responsibility?

Responder:
It becomes precise, because it is not clouded by fear.

Questioner:
So, life continues?

Responder:
Yes.
But without the weight of becoming someone.

Questioner:
Is this what you mean by acting without the "me"?

Responder:
Yes.
Action without self-reference.
Living without psychological ownership.

Questioner:
And is that freedom?

Responder:
Freedom is not having nothing.
It is being owned by nothing.

Where the "me" ends, relationship begins.
Where identification ends, life becomes simple.

***

Living Without the "Me"

You may have a house,
but the house need not have you.

You may belong to a family,
but they need not carry your image.

Ownership is functional.
Identification is psychological.

When property becomes me,
fear begins its long shadow—
fear of loss,
fear of comparison,
fear of tomorrow.

When family becomes my extension,
love is entangled with anxiety,
and care becomes control.

The “me” is not a fact.
It is thought gathered into a center—
name, memory, role, continuity—
saying, this is who I am.

Thought is needed
to lock the door,
to plan the day,
to meet responsibility.

But thought,
when it claims identity,
distorts relationship.

To live without the “me”
is not to withdraw from life,
nor to renounce the world.

It is to act
without self-reference,
to care
without possession,

to be responsible
without fear.

This ending of the “me”
is not achieved.
It happens
when identification is seen
as false.

In that seeing,
action becomes simple.
Relationship becomes direct.
Life moves
without the weight of a center.

Then there is order,
not imposed,
but natural.

Not because one owns nothing,
but because nothing owns the mind.

*****

What Does It Mean to Communicate?

To communicate is not merely to exchange words. Words are only symbols; they are not the thing. Communication begins much earlier than speech. It begins with attention.

When one says, “I want to communicate with you,” it implies a serious intention: not to persuade, not to instruct, not to dominate, but to share a concern. A concern is not an idea; it is a living movement of the mind and heart. To share it, the other must be present—not physically, but inwardly.

If the listener is occupied—with opinions, conclusions, beliefs, memories, or the desire to reply—there is no communication. There is only parallel monologue. One voice may be speaking, but the other is not listening.

To listen means to be free of resistance and free of acceptance. Acceptance is as obstructive as resistance. Both are forms of conclusion. Where there is a conclusion, communication ends.

Communication therefore demands a certain equality—not of status, knowledge, or authority—but of interest. The speaker may speak with intensity, but if the listener is casual, bored, or merely curious, they do not meet. They pass each other at different levels.

To meet “at the same level” does not mean intellectual agreement. It means sharing the same seriousness, the same urgency to look at the fact. The fact may be fear, sorrow, relationship, death, or the confusion of living. If one is burning to understand and the other is merely collecting information, there is no communion.

In true communication, there is no teacher and no taught. There is only a joint exploration. The speaker is not laying down a truth; he is exposing a question. The listener is not receiving a message; he is participating in an inquiry.

This requires humility. The listener must be willing not to know. The speaker must be willing not to impress. Where either seeks psychological advantage, communication is distorted.

Communication also implies silence—not the silence after words, but silence during words. A mind that is silent can listen. A mind that is noisy translates everything into its own conditioning.

So, communication is an act of shared attention. It is a movement in which both are learning, not accumulating. When there is such attention, words become secondary. Something deeper is conveyed—not verbally, but directly.

Without that shared attention, we may talk endlessly, write books, make speeches, argue, explain—but nothing is communicated.

Only when both are equally concerned, equally attentive, equally free to look, does communication take place. And in that moment, the problem begins to dissolve—not because it has been solved, but because it has been seen together.

***

Questioner: What does it actually mean to communicate? We talk endlessly—through words, books, lectures—but very little seems to be conveyed.

Speaker: Let us begin simply. When you say you want to communicate, what do you mean by it?

Questioner: I mean I want to tell you something—something I feel deeply, something that concerns me.

Speaker: Is it merely telling? Or is it sharing the concern itself?

Questioner: Sharing, perhaps. But is there a difference?

Speaker: A vast difference. Telling is easy. Sharing requires the other to be present. If I speak of something that burns in me, and you listen casually, have I communicated?

Questioner: No. You may have spoken, but I have not received it.

Speaker: Received—or merely heard?

Questioner: I see the difference. Hearing is mechanical; receiving implies involvement.

Speaker: Exactly. Communication implies a meeting. Not of words, but of seriousness.

Questioner: Then communication depends not only on the speaker, but equally on the listener.

Speaker: Perhaps even more so. A speaker can speak with intensity, but if the listener is burdened with conclusions, opinions, or the desire to agree or disagree, there is no space for communication.

Questioner: Are you saying that agreement prevents communication?

Speaker: Agreement is a conclusion. Disagreement is also a conclusion. Both close the door. To communicate, the mind must be open—not in the sense of vague acceptance, but in a state of inquiry.

Questioner: Inquiry together?

Speaker: Yes. Communication is not the transmission of truth from one to another. It is a joint movement of investigation.

Questioner: But usually there is one who knows and one who listens.

Speaker: That is the traditional pattern—teacher and taught, authority and follower. But can there be communication where one assumes authority?

Questioner: Authority implies inequality.

Speaker: And inequality destroys communion. Communication requires not equality of intellect, but equality of attention.

Questioner: What do you mean by meeting at the same level?

Speaker: If I speak about fear with urgency, and you listen with curiosity, we are not at the same level. If I speak about death with intensity, and you listen as an abstract idea, we are worlds apart.

Questioner: So, the level is the level of concern.

Speaker: Yes. Of seriousness. Of intensity to see.

Questioner: But can one prepare another to listen?

Speaker: No. Preparation cannot be imposed. Interest cannot be cultivated through persuasion.

Questioner: Then communication seems rare.

Speaker: It is rare. Because most of us listen through the screen of memory—our experiences, beliefs, wounds, and hopes.

Questioner: We translate everything into what we already know.

Speaker: And therefore, we never meet the new. Communication demands a mind that is willing not to know.

Questioner: That is difficult. We rely so much on what we know.

Speaker: Knowledge has its place in practical matters. But in understanding oneself, knowledge becomes an obstacle.

Questioner: Then when you speak, what is the listener to do?

Speaker: Nothing—except listen. But listen without interpretation, without anticipation, without the urge to respond.

Questioner: That sounds like silence.

Speaker: It is silence—not the absence of sound, but the absence of psychological noise.

Questioner: And in that silence, communication happens?

Speaker: In that silence, words may or may not matter. Something deeper is perceived—not as an idea, but as a fact.

Questioner: And if both see the fact together?

Speaker: Then there is communion. Not agreement. Not conclusion. But shared seeing.

Questioner: Does such communication solve the problem?

Speaker: When a problem is seen completely, without distortion, it undergoes a change. Not because we have acted upon it, but because we have understood it.

Questioner: So, communication is not about changing another.

Speaker: Never. The desire to change another is violence.

Questioner: Then what is communication?

Speaker: Communication is shared attention. Where there is such attention, the speaker and listener disappear. There is only the fact, being observed.

Questioner: And without that?

Speaker: Without that, we may speak endlessly—but nothing is communicated.

*****

Experience Without the Experiencer

If you try to prevent experience, you are merely resisting experience, building a wall around yourself. Therefore, it is isolating, and that is what most people do. So, one must understand the nature and structure of experience. – JK.

In the spirit of Jiddu Krishnamurti, one would approach this not as a theory to be accepted, but as something to be seen directly in oneself.

To try to prevent experience is already an experience shaped by fear. The mind says, "I must not feel this," "I must not be hurt again," "I must protect myself." In that very movement, resistance is born. And resistance is not freedom from experience; it is experience—experience distorted by a centre that wants security.

When the mind resists, it creates a wall. That wall is made of memory, conclusions, past hurts, and images of what might happen again. Behind this wall the mind feels safe, but that safety is illusory. It is isolation. One becomes enclosed within one's own reactions, cut off from the living movement of life. This isolation is what we call loneliness, though it is often covered over by activity, relationships, beliefs, or pleasure.

Most people live this way. They do not meet life as it is; they meet it through a screen of past experience. They call this wisdom or caution, but in fact it is fear continuing itself. The mind says, "I have experienced pain before; therefore, I will not allow it again." But the very refusal to allow experience dulls sensitivity. Life then becomes repetitive, mechanical, second-hand.

So, one must understand what experience actually is. Experience is not just what happens outwardly; it is the

whole movement of sensation, thought, naming, judging, and storing in memory. The moment an experience is named—pleasant, painful, good, bad—it is already being absorbed into the past. Thought takes hold of it, records it, and from then on approaches the present through that record.

If this whole structure is not seen, the mind either clings to experience or resists it. Both are the same movement. Both strengthen the "me" as the experiencer. And as long as there is an experiencer separate from experience, there must be conflict—between what is and what should be.

Krishnamurti would say: observe experience without the observer. See fear as it arises, not as something to be avoided or overcome, but simply as a fact. In such observation there is no wall, no centre resisting or inviting. There is only attention.

When there is such attention, experience leaves no scar, no residue. It does not become memory in the psychological sense. Then life is met freshly, moment by moment. Not protected, not exposed, but open and intelligent. And in that openness, there is no isolation, because the self—which is the wall—has ceased to operate.

This is not a method to be practised. It is a seeing. And seeing itself is the ending of resistance.

***

Questioner: You say that if one tries to prevent experience, one is only resisting it, and that this resistance builds a wall around oneself. Could you explain this more fully?

Responder: Let us look at it together, not as an idea, but as a fact in our daily lives. When something painful happens—

an insult, a loss, a failure—what is the immediate reaction of the mind?

Questioner: It wants to avoid it. It says, "I don't want to feel this again."

Responder: Yes. And in saying that, what is the mind doing? Is it ending the experience, or is it recording it?

Questioner: It is recording it, remembering it.

Responder: Exactly. The mind stores the experience as memory and then builds a defence around that memory. That defence is resistance. The mind says, "I must protect myself from this kind of pain." But observe carefully: that protection is not freedom; it is fear taking a new form.

Questioner: But isn't some form of protection necessary? Otherwise, one becomes vulnerable, open to hurt again and again.

Responder: We must be very clear here. Physical protection is necessary. Psychological protection is another matter altogether. When you protect yourself psychologically, you are protecting an image—an image of yourself formed by past experiences. That image demands continuity, security, and comfort. And in protecting it, you inevitably isolate yourself.

Questioner: Is that what you mean by building a wall?

Responder: Yes. The wall is made of past experiences, conclusions, and fears. Behind that wall you may feel safe, but you are also cut off—from people, from life, from reality as it is. This is what most people call living.

Questioner: Then what is wrong with trying to avoid painful experiences?

Responder: See the subtlety of it. When you avoid pain, you also dull your capacity for joy. Sensitivity is not selective. You cannot say, "I will feel pleasure deeply but avoid sorrow." The same mind that resists pain also becomes incapable of deep affection, deep understanding.

Questioner: Are you saying that resistance itself creates isolation?

Responder: Resistance is isolation. The moment there is a centre that says, "I must not be hurt," that centre is already separate. And separation is the root of loneliness, conflict, and fear.

Questioner: Then how is one to meet experience? Surely one cannot invite suffering.

Responder: Do not invite, do not resist. Just observe. When fear arises, watch it without naming it, without saying, "This is bad," or "This must go." In that observation, there is no wall. There is only the fact.

Questioner: But doesn't observation itself require effort?

Responder: Effort exists only when there is a goal—when you want something from observation. If you observe in order to change, improve, or get rid of what you see, then it is not observation; it is another form of resistance. True observation has no motive.

Questioner: Then what happens to experience when it is observed without resistance?

Responder: It completes itself. It does not leave a residue. It does not become a psychological scar called memory.

Memory has its place in practical matters, but psychologically it is the continuation of experience as fear, pleasure, or attachment.

Questioner: So, the problem is not experience itself, but the accumulation of experience?

Responder: Precisely. Life is a constant movement of experience. But the mind wants to hold, to store, to protect. In doing so, it creates the experiencer—the "me"—who stands apart from experience. And that division is the beginning of conflict.

Questioner: Can there be experience without an experiencer?

Responder: That is the essential question. When there is complete attention, there is no experiencer separate from what is happening. There is anger, but not "I am angry." There is sorrow, but not "my sorrow." In that state, experience is not personal, not isolating.

Questioner: And in such a state, there is no fear of experience?

Responder: Fear exists only where there is psychological time—past hurt projecting itself into the future. When there is only the present fact, fully observed, fear has no ground on which to stand.

Questioner: Then freedom is not in controlling experience, but in understanding its nature?

Responder: Yes. Freedom is not resistance. Freedom is intelligence. And intelligence comes when the mind sees the

whole structure of experience—how thought captures it, stores it, and builds walls around it.

Questioner: And this seeing itself brings about change?

Responder: Seeing is change. Not gradual, not tomorrow, but now. When you see the danger of resistance as clearly as you see a precipice, you do not argue with it—you move away. That movement is immediate, effortless, and free.

Questioner: So, the real question is whether the mind can remain open to experience without building walls.

Responder: Not "can it," but does it see the truth of walls at all? When the truth is seen, walls are unnecessary. Then life flows, untouched by fear, and relationship becomes possible—not as defence, but as communion.

That is the ending of isolation. That is the beginning of freedom.

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When Thought Complicates Living

After all, life began as a spark—
a movement of energy organizing itself into form.
Over time, this movement evolved into complex structures:
digestive, excretory, reproductive systems—
functions necessary for survival and continuity.

Up to this point, life is simple.
It follows intelligence without conflict.

It is thought that steps in and begins to name, divide, and measure.
It gives names to the body, to relationships, to sensations, to impulses.
Then it gives names to itself—me, mine, my life, my purpose.
With these names comes comparison, judgment, fear, and desire.
What was once direct living becomes complicated existence.

Thought, in its practical function, is necessary.
Without it, there would be no language, no science, no coordination.
But when thought turns inward and becomes psychological—
when it tries to define life, control it, give it meaning—
it fragments what is whole.

Had thought not moved in this psychological direction,
life would have remained simple, undivided, and complete.
There would be functioning without conflict,
relationship without possession,
action without a center called the me.

The tragedy is not that thought exists,
but that it has occupied territory that does not belong to it.

When thought understands its right place and is quiet,
life is no longer a problem to be solved
but a movement to be lived.

In that simplicity, there is wholeness.

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Questioner: After all, what is life really? We have made it enormously complicated.

Responder: Life began very simply—as a spark, a movement of energy organizing itself into form.

Questioner: And from that came the body?

Responder: Yes. Over vast periods of time, this movement evolved into highly organized systems—the digestive, excretory, reproductive systems. These function with extraordinary intelligence, without conflict.

Questioner: Then where does complication enter?

Responder: With thought. Thought begins to name, classify, and divide what is actually a single movement.

Questioner: Naming is necessary, isn't it?

Responder: For practical purposes, yes. Without naming, there would be no communication, no science, no technology. But thought does not stop there.

Questioner: What does it do?

Responder: It turns inward. It gives psychological names—me, mine, my body, my life, my desire, my fear. In doing so, it creates a center.

Questioner: And that center complicates living?

Responder: Completely. Around that center grow comparison, ambition, guilt, pleasure, sorrow. Life, which was a direct movement, becomes a problem to be managed.

Questioner: Are you saying thought should not exist?

Responder: Not at all. Thought has its right place in practical matters. But when thought tries to govern living, relationship, love, and death, it fragments what is whole.

Questioner: What would life be like if thought had not developed psychologically?

Responder: Life would be simple—not primitive, but whole. There would be functioning without inner conflict, relationship without possession, action without the burden of becoming.

Questioner: That sounds ideal. Is it possible?

Responder: It is not an ideal. It becomes possible when thought sees its own limitation and naturally becomes quiet.

Questioner: And then?

Responder: Then life is no longer something to be organized by the me. It flows. It lives itself.

Questioner: So, the problem is not life.

Responder: No. Life was never complicated. Thought made it so.

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Looking without an answer

If I have a psychological problem, say, in a relationship, and if I try to find an answer, then I am avoiding the problem of that relationship. I'm concerned with the answer, and that concern with the answer prevents me from looking at the fact of the problem itself. So, to understand the problem, I have to look at the fact without opinion and without demanding an answer. – JK.

If I have a psychological problem in a relationship, the immediate response of the mind is to seek an answer.
It asks, what should I do? Who is right? How can this be changed?
This search for an answer appears intelligent, but it is actually a form of escape.

The moment I am concerned with an answer, my attention has already moved away from the problem itself.
I am no longer looking at the relationship; I am looking for relief from discomfort.
The answer then becomes more important than the truth of what is happening.

A psychological problem is not like a technical problem.
In a technical matter, an answer solves something.
But in relationship, the problem is the movement of thought, feeling, memory, and reaction in the present.
When I seek an answer, I approach the problem with past knowledge, past experience, past conclusions.
Therefore, whatever answer I find is already conditioned.

To understand the problem, there must be direct perception of the fact.

The fact is what is actually taking place: jealousy, fear, dependence, hurt, expectation.
Not what should be taking place.
Not how it ought to be resolved.
Just the fact, as it is, without choice.

This demands a quality of attention that is rare.
To look without opinion means not just suspending judgment,
but seeing how judgment arises.
To look without demanding an answer means allowing the problem to unfold without pressure.

In such observation, there is no observer separate from the observed.
There is not me looking at my problem.
There is only the movement of relationship, seen wholly.

When the mind is no longer seeking an answer, it becomes quiet—not dull, but alert.
In that quietness, the structure of the problem reveals itself.
Understanding then is not something added; it is the ending of the problem.

So, the issue is not how to find the right answer,
but whether the mind can remain with the fact,
without escaping, condemning, or justifying.

Where there is such seeing, action is immediate and effortless.
And that action is not born of thought, but of intelligence.

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Questioner: Suppose I have a psychological problem in a relationship—conflict, misunderstanding, hurt. Naturally, I want to find an answer. What should I do?

Responder: Before asking what to do, may we look at what happens when you seek an answer?

Questioner: Isn't that necessary? Without an answer, the problem continues.

Responder: Does it? Or does the problem continue because the mind is occupied with finding an answer?

Questioner: I don't see the difference.

Responder: When you look for an answer, your concern is not the relationship but the discomfort the relationship produces. You want relief, certainty, or a conclusion.

Questioner: Are you saying the search for an answer is an escape?

Responder: Yes. Subtle, respectable, but still an escape. The answer promises an end to confusion, so the mind clings to it instead of facing the confusion itself.

Questioner: But without analysis, how can one understand the problem?

Responder: Analysis implies time—one fragment examining another fragment. The analyzer is itself part of the problem.

Questioner: Then how is the problem to be approached?

Responder: By looking at the fact, not at what should be done about the fact.

Questioner: What do you mean by the fact?

Responder: The actual movement taking place in the relationship: fear of being alone, desire to be understood, dependence, jealousy, comparison, hurt. Not your explanation of these, but the living movement of them as they arise.

Questioner: But the moment I look, I judge. I say this is right or wrong.

Responder: That judgment is part of the fact. See it. Do not try to stop it.

Questioner: That seems very difficult.

Responder: Because the mind is accustomed to interference. It wants to modify, suppress, or justify. To look without interference requires attention.

Questioner: What kind of attention?

Responder: Attention without motive. If you look in order to change, to improve, or to find peace, that very motive distorts perception.

Questioner: Are you suggesting that no effort should be made?

Responder: Psychological effort is another form of resistance. Effort implies a direction, a goal. In relationship, the moment you have a goal, you stop seeing what is.

Questioner: Then what happens if I simply observe?

Responder: Observe without naming, without choosing, without demanding an answer. Just stay with the fact.

Questioner: Stay with pain, confusion, contradiction?

Responder: Yes. Not as endurance, but as awareness. When you remain with the fact, the mind becomes very quiet.

Questioner: Quiet because it has given up?

Responder: No. Quiet because it is no longer chasing solutions. That quietness is intelligence.

Questioner: And does that intelligence act?

Responder: It is action. There is no gap between seeing and acting.

Questioner: So, the problem ends?

Responder: Not because it has been solved, but because it has been fully understood. Understanding is the ending.

Questioner: Then the real issue is not the relationship.

Responder: No. The issue is whether the mind can look at itself without escape.

Questioner: And if it can?

Responder: Then relationship ceases to be a problem. It becomes a mirror in which the mind sees itself clearly.

Questioner: That requires great honesty.

Responder: Not cultivated honesty, but immediate honesty—the willingness to see what is, however uncomfortable.

Questioner: So, seeking an answer prevents understanding.

Responder: Completely. Truth is not an answer. It is revealed only when the mind is silent and attentive.

Questioner: Then what remains?

Responder: Relationship without conflict, because there is no observer standing apart from what is observed.

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So long as the mind seeks an answer, it avoids the truth of relationship.
Answers are the refuge of fear; they promise safety while denying perception.
When the demand for an answer ends, observation begins.
In that observation there is no chooser, no judge, no reformer—only the fact as it is.
Such seeing is not passive; it is the highest form of action.
Where the fact is seen completely, without escape or interpretation, the problem ends—not by resolution, but by understanding.
And that understanding is not personal; it is intelligence itself in operation.

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The Danger of Asking “How”

When one asks “how shall I be free?” “How shall I end fear?” “How shall I be aware?” one has already moved away from freedom. The very question assumes that freedom is a result to be achieved through a method, a practice, a system, or guidance from another. And the moment there is a method, there is imitation; where there is imitation, there is conformity; and where there is conformity, there is no freedom. – JK

Krishnamurti would say that the “how” is the refuge of the frightened mind. It is the mind that does not trust its own capacity to see. It wants to be told. It wants a path laid out, a formula guaranteed to work. In doing so, it hands over its responsibility—and with it, its intelligence—to another. This surrender may bring comfort, but it destroys originality, clarity, and direct perception.

Psychological freedom is not a destination reached step by step. It is not the end product of discipline, repetition, or practice. The mind that asks “how” is still operating within time: “I am this now, and I shall become that.” But psychological freedom is not in the future; it is either now or never.

That is why Krishnamurti emphasizes observation without direction. To observe one’s own thoughts, fears, desires, and reactions—not in order to change them, suppress them, or improve them, but simply to see them as they arise. This observation is not mechanical. It is alive, sensitive, and choiceless. It does not condemn or justify. It does not select one thought as noble and another as ignoble. It watches the whole movement.

When you watch a thought completely, without interference, that very observation reveals its structure—its source in memory, conditioning, fear, pleasure. In such watching, the observer is not separate from the observed. There is no "me" trying to control thought. There is only the movement of thought being seen. And in that seeing, thought naturally comes to an end—not by effort, but because it has been fully understood.

This is why Krishnamurti says "never let one thought escape without observing it." Not as a discipline or a rule, but as a natural outcome of attention. When attention is total, nothing slips by unnoticed. There is no accumulation of psychological residue called experience, no storing up of conclusions.

In technical, practical matters, asking "how" is necessary. One must learn skills, procedures, and techniques from others. But to import this same approach into the psychological realm is to confuse the mechanical with the living. The psyche is not a machine to be repaired or upgraded. It is a living movement that reveals itself only in awareness.

Freedom, then, is not the result of asking the right questions or following the right answers. It comes when the mind stops seeking and begins seeing. In that seeing, there is an intelligence far greater than any method—an intelligence that acts instantly, without conflict, without delay.

To observe is to be free.
To ask "how" psychologically is to postpone freedom.

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Questioner:
You say we should never ask “how” psychologically. But if one is confused, fearful, or trapped in habit, how else is one to begin?

Responder:
See first what you are doing when you ask “how.” You are really asking someone to tell you what to do, are you not?

Questioner:
Yes… I suppose I want a direction, a way out.

Responder:
And the moment you want a way out given by another; you have already surrendered your freedom. You have accepted authority in a place where no authority can possibly exist.

Questioner:
But without guidance, the mind feels lost.

Responder:
It feels lost because it has been trained always to follow—parents, teachers, books, gurus, systems. So, when it stands alone, it panics and asks, “How shall I proceed?”

Questioner:
Are you saying the question itself is wrong?

Responder:
Psychologically, yes. The question “how” implies time, method, and becoming. It says, “I am this now, and by following a method I shall become something else.” That whole movement is conflict.

Questioner:
Then what is one to do when fear arises?

Responder:
Why must you do anything at all? Why not watch fear as it arises?

Questioner:
Watch it? Without trying to change it?

Responder:
Exactly. The moment you try to change it, you are no longer observing; you are escaping. Observation is not an action of will.

Questioner:
But watching seems passive.

Responder:
That is because you think action must always be effort. Seeing is action. When you see a danger clearly, you act instantly. You do not ask, “How shall I avoid it?”

Questioner:
So, observation itself brings transformation?

Responder:
Not transformation as an achievement. In observation there is understanding, and understanding ends what is false. You do not need a method to end an illusion—you only need to see that it is an illusion.

Questioner:
What about discipline? Should one not train the mind to watch?

Responder:
Who is the one that is going to train the mind? Another fragment of the same mind? Discipline implies control, and control implies division. Where there is division, there is conflict.

Questioner:
Then how does one sustain observation?

Responder:
Again, you ask "how." See the subtlety of it. Observation is sustained when there is interest, not when there is effort. When you are interested, you do not need discipline.

Questioner:
Are you saying one must watch every thought?

Responder:
Not as a practice. Just see that thought is always moving—arising from memory, from conditioning. When there is attention, no thought escapes unnoticed. Not because you are policing it, but because attention is whole.

Questioner:
And in that attention, what happens to the "me"?

Responder:
The "me" is that movement of thought which says, "I must change," "I must become," "I must follow." When thought is seen completely, without choice, the "me" has no place to stand.

Questioner:
So, freedom is not something to be achieved?

Responder:
Freedom is not at the end of a journey. Freedom is at the beginning—when the mind stops asking to be told what to do and begins to see for itself.

Questioner:
Then the real revolution is learning to observe without asking "how."

Responder:
Yes. And in that observation, there is a silence in which intelligence acts. That intelligence needs no guide, no system, no authority. It is free.

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Why Don’t We See Anymore?

When one is very young, there is direct perception. The child looks without a screen. The birds are not yet symbols, the hills are not yet scenery, the morning is not yet measured by usefulness or time. There is simple seeing, hearing, and feeling. In that state, delight is not cultivated; it happens naturally because the mind is not divided.

As we grow older, something subtle but destructive takes place. The mind becomes occupied with becoming—becoming successful, becoming secure, becoming somebody. With this movement comes comparison, ambition, fear, and the need to protect an image of oneself. The mind is no longer free to look; it is burdened. Though the birds still sing and the dew still lies on the grass, the mind is elsewhere—caught in memory, regret, hope, and anxiety.

Krishnamurti would say that it is not age that dulls perception, but psychological occupation. Worry is not just an external pressure; it is the constant movement of thought measuring, judging, and anticipating. Fear narrows attention. Pleasure, when pursued, becomes repetitive and mechanical. In this inward noise, sensitivity withers.

We ask, “Why don’t we see anymore?”
Because seeing requires attention, and attention cannot exist where the self is clamouring for continuity, recognition, or security. The ‘me’ stands between the observer and the observed. Instead of seeing the tree, there is the one who sees—and that division is the loss.

Krishnamurti would insist that this sensitivity is not lost forever. It is not something belonging only to childhood. But

it cannot be recovered through effort, discipline, or imitation of the past. The moment one tries to regain it, it is already gone.

What is required is to see the whole movement of dullness itself—to observe, without choice, how thought is occupied, how fear operates, how the mind is constantly escaping from what is. In that observation, without condemnation or justification, there is a natural quietness.

In that quietness, the birds are heard again—not as an idea, not as memory, but as a living sound. The hills are seen, not through the eyes of yesterday, but freshly. Delight then is not a reaction; it is the fragrance of a mind that is no longer burdened by itself.

That, Krishnamurti would say, is why we lose it—and how, without seeking, it may come again.

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Questioner:
When one is very young, there is such delight in living—in hearing the birds in the morning, in seeing the hills after rain, the rocks shining, the leaves washed clean. Why does this sensitivity disappear as we grow older?

Responder:
Does it disappear, or is it covered over?

Questioner:
It feels as though it disappears. The same birds are there, the same trees, but one no longer notices them.

Responder:

Is it that you no longer notice, or that the mind is occupied?

Questioner:
Occupied with what?

Responder:
With becoming—earning a livelihood, maintaining an image, worrying about tomorrow, regretting yesterday. The mind is never with what is happening; it is always somewhere else.

Questioner:
But surely these responsibilities are inevitable.

Responder:
We are not questioning responsibility. We are questioning the psychological burden we carry along with it. You can earn a living, care for a family, act efficiently—without inward conflict. But we have accepted conflict as normal.

Questioner:
So, conflict destroys sensitivity?

Responder:
Conflict fragments the mind. A fragmented mind cannot see wholly. It looks, but it does not see. It hears, but it does not listen.

Questioner:
Is that why we no longer hear the birds?

Responder:
Yes. When you are listening to your worries, your ambitions, your fears, how can you listen to a bird? The sound may reach the ear, but not the heart.

Questioner:
As children, we did not have these worries.

Responder:
As children, the mind had not yet been conditioned. It had not been trained to compare, to succeed, to become something more than it is. There was no observer separate from what was observed.

Questioner:
Are you saying the observer is the problem?

Responder:
The observer is the past—memory, experience, knowledge. When the observer looks at the tree, he is never seeing the tree; he is seeing through the screen of what he knows. That screen dulls perception.

Questioner:
But knowledge is necessary.

Responder:
Knowledge has its place—in technology, in language, in practical affairs. But when knowledge dominates perception, life becomes second-hand.

Questioner:
Is that why everything becomes routine?

Responder:
Yes. The mind lives on repetition—same pleasures, same fears, same struggles. It seeks occasional excitement and calls that joy. But joy is something entirely different.

Questioner:

What is the difference?

Responder:
Pleasure is memory repeated. Joy is timeless. It is there when the mind is not seeking.

Questioner:
Then how does one regain this joy, this sensitivity?

Responder:
Why do you say “regain”?

Questioner:
Because it seems to belong to the past.

Responder:
That is an illusion. Truth is not in the past. Sensitivity is not something lost and recovered. It is there when the mind is silent.

Questioner:
How does the mind become silent?

Responder:
Not through discipline, control, or effort. Effort is resistance, and resistance breeds noise.

Questioner:
Then what is one to do?

Responder:
Nothing—except observe.

Questioner:
Observe what?

Responder:
Observe how you live. Observe your worries, your fears, your ambitions—not to change them, not to judge them, but to see them as they are.

Questioner:
And that is enough?

Responder:
Seeing is acting. When you see a danger clearly, you do not ask what to do; action follows.

Questioner:
So, if one sees how fear dulls the mind…

Responder:
…fear loses its grip. Not gradually, but instantly. Insight is not of time.

Questioner:
Then one begins to hear again?

Responder:
There is no "beginning again." There is only hearing. The bird is there, the dew is there, the shining rock is there. What was absent was attention.

Questioner:
So, attention is love?

Responder:
Attention without choice is love. In that state, there is no observer, no division. Then the hills are not "beautiful"; they are. And in seeing that, there is immeasurable delight.

Questioner:
So, the question “Why don’t we see anymore?” has no answer in words.

Responder:
Exactly. It has an answer only in seeing.

And when you see, the birds are never lost.

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The End of the Observer

Is there factually a separation between the observer and the observed, between the thinker and thought? We think there is, but is there? Because if there is no censor as the thinker, the centre from which there is judgment and evaluation, then conflict ceases altogether. There is only thought, thought as machinery, as the response of accumulated memory. – JK

We assume there is a separation between the observer and the observed, between the thinker and thought, because thought itself creates this division. Thought says, "I am angry," and immediately there appears an "I" who is separate from anger, who must control it, suppress it, justify it, or transform it. This "I" is assumed to be the thinker, the censor, the judge standing apart from what is observed. But Krishnamurti would ask: is the thinker actually separate from the thought, or is the thinker itself a bundle of thoughts?

If you look closely, without any intention to change what you see, you will notice that the thinker is nothing but the accumulation of past thoughts—memories, experiences, knowledge, hurts, pleasures. Thought, out of habit, creates an image of a centre and calls it the "me," the observer. But this centre has no independent existence apart from thought. It is thought, sustained by memory. The observer is the observed.

When this is not merely understood verbally but seen as an actual fact, a profound change takes place. As long as there is a thinker separate from thought, there must be conflict—because the thinker is always trying to manipulate, evaluate, compare, and control what arises. This effort is conflict. The censor condemns, the idealist resists, the moralist struggles—and struggle is born from division.

But when it is seen that there is no separate censor, no entity standing apart, then observation becomes simple and direct. Anger is not my anger; it is simply anger. Fear is not something I must overcome; it is a movement of thought and memory. In this choiceless awareness, there is no judgment, no suppression, no justification. Thought is seen as thought—mechanical, repetitive, conditioned.

Krishnamurti would emphasize that this seeing is not the result of practice, discipline, or method. Any method implies a future, an ideal, and therefore a division between what is and what should be. Truth is immediate. Either one sees the falsity of division now, or one does not.

When there is only observation without an observer, thought loses its tyrannical authority. It continues to function where it is necessary—technically, practically—but psychologically it no longer creates the centre that breeds fear, conflict, and sorrow. Then there is a state of attention in which the mind is quiet, not because it has been forced into silence, but because it has understood itself.

In that understanding, conflict ends—not as an achievement, but as a natural consequence of seeing that the thinker and thought were never two.

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Questioner:
Is there really a separation between the observer and the observed, between the thinker and thought? We feel there is, very strongly. Otherwise, how could one judge, control, or change what one thinks?

Listener:

That feeling of separation is indeed very strong. But let us not accept it because it feels real. Let us look at it together. What is the thinker?

Questioner:
The thinker is the one who is aware of thoughts, who says, "This thought is good, that thought is bad."

Listener:
And on what is that awareness based?

Questioner:
On experience, on memory, on what one has learned.

Listener:
So, the thinker is made of memory?

Questioner:
Yes, memory, experience, knowledge.

Listener:
And thought itself—what is thought?

Questioner:
Also memory, also experience responding to a challenge.

Listener:
Then are they different in substance? Or are they the same movement, only given different names?

Questioner:
Intellectually one can see they may be the same. But inwardly it feels as though there is a controller separate from thought.

Listener:
That feeling itself is part of thought. Thought creates an image of a controller and then believes in its own creation.

The image says, “I must control thought,” but that “I” is itself another thought.

Questioner:
Then the censor, the judge, is also thought?

Listener:
Exactly. The censor is not outside the field of thought. It is a fragment of thought pretending to stand above the rest. And this fragmentation is the root of conflict.

Questioner:
Why does conflict arise from this division?

Listener:
Because when thought divides itself into the thinker and the thought, there is struggle: “I should not be angry,” “I must get rid of fear,” “I must become better.” One part of thought fights another part. This inner battle is what we call psychological conflict.

Questioner:
Are you saying that conflict exists only because of this division?

Listener:
Psychological conflict, yes. Where there is division, there must be contradiction and effort. But if the observer is the observed, who is there to fight? Anger is simply anger, not “my” anger to be suppressed or justified.

Questioner:
But without a censor, wouldn’t thought run wild?

Listener:
That is a fear created by the censor itself. Look at it carefully. When there is direct observation without judgment, thought reveals its whole structure—its repetitions, its fears, its

habits. In that clear seeing, thought naturally quietens. Not because it is controlled, but because it is understood.

Questioner:
So, observation without an observer is possible?

Listener:
It is not only possible; it is the only true observation. When you watch a sunset without saying it is beautiful or not beautiful, there is no observer. There is only seeing. In the same way, when fear or pleasure is observed without naming, without condemning or accepting, there is no centre.

Questioner:
Then what happens to the "me"?

Listener:
The "me" is seen for what it is: a bundle of memories, experiences, and images held together by thought. When it is seen as such, without any attempt to destroy it, it loses its psychological dominance.

Questioner:
Is this an experience to be cultivated?

Listener:
No. The moment you try to cultivate it, you bring back the cultivator, the observer. This seeing happens only when there is interest, attention, and seriousness—when the mind wants to see the truth, not achieve a result.

Questioner:
And in that seeing, conflict ends?

Listener:

Yes. Not gradually, not through effort. Conflict ends because its cause—the division between the thinker and thought—is seen to be false. There is only thought functioning as memory and response, and awareness observing it without choice.

Questioner:
What remains when the division ends?

Listener:
A mind that is silent, not imposed silence, but natural quietness. In that silence there is intelligence, clarity, and compassion. Then thought takes its rightful place—as a useful tool, not as the master of life.

Questioner:
So, the ending of conflict is not something to be achieved, but something to be understood?

Listener:
Exactly. Truth is not at the end of a journey. It is in the seeing of what is—now.

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Can we create a new school? - A school of Trust

A school that has never existed before begins not with the child, but with the educator. If the educator is merely a functionary—concerned with results, examinations, careers, respectability—then the school is already old. It is only a repetition of society in miniature. Krishnamurti would insist that unless the educator himself is free from ambition, fear, and authority, no new school is possible. One may talk of freedom, but inwardly remain bound.

In such a school, the student is not treated as a project to be shaped, corrected, or prepared for society. Society itself is confused, violent, and deeply divided. To merely "fit" the student into it is to perpetuate that disorder. Therefore, whether the student passes examinations or not is secondary. What matters is whether the student understands himself, whether he can look at fear, pleasure, competition, loneliness, and ambition without escaping.

This does not mean neglecting academic learning. On the contrary, learning becomes far more alive when it is not driven by fear or reward. Knowledge has its place—but it must not become the master. Intelligence is something else altogether. Intelligence comes into being when the mind observes without pressure, without comparison, without the constant shadow of success and failure.

Krishnamurti would place enormous importance on trust. The student must feel, not be told, that the adults in the school are not manipulating him for their own ideals or social demands. Trust cannot be cultivated through rules or moral

instruction. It arises naturally when there is genuine affection, attention, and honesty in relationship.

At home, often, there is very little real relationship. Parents are absorbed in their own anxieties, ambitions, frustrations, and pleasures. The child senses this fragmentation. He may be provided with food, clothes, and education, but inwardly he is left alone. When he comes to a school and feels immediately that he is seen, listened to, and not judged, something extraordinary happens. Fear begins to dissolve.

In such a school, authority in the psychological sense has no place. There is no "you must become this" or "you must not become that." Instead, there is a shared inquiry into life. The educator does not impose his vision; he walks with the student. The student is encouraged to discover what he truly wants to do—not out of rebellion or conformity, but out of clarity.

When a student says, "These are people I can trust," then discipline is no longer enforced; it flowers naturally. Responsibility is not demanded; it is awakened. Order is not imposed from outside; it comes from understanding.

To create such a school is not a utopian dream. But it requires educators who are deeply serious—not idealists, not reformers, but human beings who are willing to look at themselves honestly. Without that, no structure, however beautifully designed, will bring about a new human being.

A new school can exist only when relationship is the central act of education—not success, not respectability, not tradition. Where there is right relationship, learning becomes joyful, intelligence awakens, and the student grows into a

human being capable of facing life as it is, not as society demands it to be.

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Questioner:
Can we create a school that has never existed before—not merely a better school, but something altogether different?

Educator:
Before asking how to create such a school, we must ask whether we ourselves are different. Otherwise, whatever we build will be old in a new shape.

Questioner:
What do you mean by old?

Educator:
A school driven by results, examinations, conformity, fear, reward and punishment. Society already functions on these lines. If the school merely prepares the child to fit into such a society, then it is not new at all.

Questioner:
But surely a school must prepare the student for life—jobs, careers, responsibilities?

Educator:
What is life? Is it merely earning a livelihood and adjusting to a corrupt and confused society? Or is it understanding oneself—fear, ambition, pleasure, sorrow, loneliness? If the student understands himself, he will find the right livelihood. Without that understanding, success becomes another form of misery.

Questioner:
So, examinations and careers are not important?

Educator:
They have a limited importance. But when they become the central concern, intelligence is destroyed. Fear enters—fear of failure, fear of comparison, fear of not being good enough. Learning then becomes mechanical.

Questioner:
You are saying the student may pass exams or may not, may fit into society or may not?

Educator:
Yes. And that must not be a threat or a promise. The student must feel free to discover what he truly wants to do, not what his parents, teachers, or society want him to become.

Questioner:
But can a young student decide such things?

Educator:
Not immediately. That is why the school must provide an atmosphere of inquiry, not pressure. Through observation, discussion, and attention, the student begins to understand his own tendencies, capacities, and fears. Out of that understanding comes clarity.

Questioner:
Then what is the role of the educator?

Educator:
Not to shape the student according to an ideal, but to help him see. The educator must be a fellow inquirer, not an authority. Authority breeds fear; fear destroys relationship.

Questioner:
You place great importance on relationship.

Educator:
Relationship is the essence of education. Without it, teaching is mere information. Look at most homes. Parents are occupied with their own ambitions, frustrations, quarrels, pleasures. They may love the child, but there is little real attention. The child senses this.

Questioner:
Are you suggesting that parents cannot be trusted?

Educator:
Not morally condemned—but factually seen. The child often cannot rely on them inwardly, because there is no deep relationship. The school then has an extraordinary responsibility.

Questioner:
What responsibility?

Educator:
To provide a place where the student feels immediately: "Here I am safe. Here I am listened to. Here I am not judged or used." If we can do that, we have done most of the work.

Questioner:
That sounds almost impossible.

Educator:
It is impossible if the educator is merely playing a role. But if the educator is attentive, affectionate, and free from ambition for the student, trust naturally arises.

Questioner:
And when the student trusts?

Educator:
Then discipline is no longer enforced. Order comes from understanding. The student listens, not out of fear, but because he feels connected.

Questioner:
What happens to authority in such a school?

Educator:
Technical authority remains—you must know mathematics to teach it. But psychological authority disappears. There is no "I know, you don't." There is learning together.

Questioner:
And the outcome of such education?

Educator:
A human being who is not frightened, not merely ambitious, not conditioned to obey or rebel. A human being who can stand alone, yet relate deeply.

Questioner:
So, the school's success is not measured by results?

Educator:
No. It is measured by whether the student leaves with intelligence, sensitivity, and the capacity to face life without escaping into beliefs, careers, or authority.

Questioner:

If a student says, “These are people I can trust,” is that the real achievement?

Educator:
Yes. Because where there is trust, learning flowers. Where learning flowers, a new human being is possible. And without new human beings, there can be no new world.

Questioner:
Then a new school is not an institution, but a quality of relationship?

Educator:
Exactly. And that quality begins with us—now, not tomorrow.

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We Waste our Energy on trivialities

We waste our energy on trivialities. We waste our energy on problems which are not solved by carrying them over to the next day. To solve problems as they arise every day, instantly, requires energy, but we cannot have energy if we translate the problems. By translate, I mean interpret: trying to resolve it in a particular way and so on. But if you look at the problem, the fact of the problem, not your sentiment or opinion about the problem, if you look at that fact ruthlessly, without any sentiment, without any self-pity, there is no wastage of energy.

In the spirit of Jiddu Krishnamurti, one would begin by questioning what it is that wastes energy in the first place. Energy is not lost through living, acting, or meeting challenges as they arise; it is dissipated through psychological conflict, resistance, and postponement. When a problem appears, it is rarely the fact itself that drains us, but the way thought approaches it.

We carry problems from one day to the next because we do not actually look at them. Instead, we translate them—into fears, hopes, explanations, justifications, and conclusions. This translation is the activity of the past: memory, conditioning, and personal history coming in and saying, "This is good," "This is bad," "This must be avoided," or "This must be solved in a particular way." In that very movement, energy is wasted, because thought is struggling against the fact rather than understanding it.

Krishnamurti would point out that a problem remains a problem only when it is not seen clearly. When you postpone it, carry it over to tomorrow, brood over it, or interpret it

according to your likes and dislikes, you are nourishing it. Then it grows, multiplies, and becomes a burden. This burden is not the problem itself, but the psychological accumulation around it—self-pity, anxiety, regret, and the desire for a comforting outcome.

To look at a problem "ruthlessly" does not mean to be harsh or cruel; it means to look without distortion. It is to see the fact without the "me" interfering. The moment sentiment enters—"Why is this happening to me?" or "I don't deserve this"—energy leaks away. Self-pity is one of the greatest drains of energy because it centers the problem around the self and makes it personal, dramatic, and enduring.

When you look at the fact as a fact, without naming it, condemning it, or justifying it, there is a direct perception. In that perception, there is no conflict between what is and what should be. And where there is no conflict, there is energy. That energy is intelligence—not cleverness or calculation, but an alert sensitivity that knows how to act.

Such action is immediate. It is not postponed, because postponement is fear. It is not planned according to an idea, because ideas are second-hand. Action born of direct seeing has its own clarity and precision. It may be outwardly simple or complex, but inwardly it is free of friction.

Krishnamurti would say that this capacity to meet each problem fully as it arises is the essence of living intelligently. Then life is not a series of carried burdens, unresolved wounds, and accumulated anxieties. Each moment is complete in itself. Problems end where understanding begins, and understanding is not a matter of time.

When there is this choiceless awareness of facts, energy is no longer wasted on trivialities or psychological dramas. That energy becomes available for living, for affection, for creativity, and for a mind that is fresh every day—not burdened by yesterday, not afraid of tomorrow, but fully alive now.

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Questioner:
Why do we feel so exhausted inwardly, even when our lives are not physically demanding?

Speaker:
Because most of our energy is wasted, not in action, but in conflict. We waste energy on trivialities, on inner arguments, on carrying yesterday into today.

Questioner:
What do you mean by trivialities? Our problems feel quite serious.

Speaker:
They feel serious because thought makes them serious. A fact is never heavy. It is what it is. But when thought interprets it, compares it, resists it, or worries about its outcome, the fact becomes a problem. Then it is no longer a simple challenge; it becomes a psychological burden.

Questioner:
Are you saying that problems should be solved immediately, as they arise?

Speaker:
If you understand what "solved" means. Most problems are not solved; they are postponed. We carry them to the next day, to the next week, adding layers of fear, hope, and self-pity. That carrying-over is the wastage of energy.

Questioner:
But surely some problems take time. One cannot resolve everything instantly.

Speaker:
That is true for technical or practical matters. But we are not talking of those. We are talking of psychological problems—fear, hurt, anxiety, confusion. These do not require time; they require perception. Time is thought's escape from seeing.

Questioner:
How does thought escape?

Speaker:
By translating the problem. By saying, "This happened because of the past," or "It will be resolved in the future," or "I must approach it in this particular way." All this translation prevents direct contact with the fact.

Questioner:
What exactly do you mean by "translation"?

Speaker:
Translation is interpretation. The mind never looks at the problem itself; it looks at its opinion about the problem. It looks through memory, through conditioning, through its likes and dislikes. That is not seeing; that is filtering.

Questioner:
So, you are suggesting that we look at the problem without interpretation?

Speaker:
Yes. Look at the fact ruthlessly—not cruelly, but without sentiment. Without saying, "Poor me," or "Why did this happen to me?" Self-pity is a subtle form of indulgence, and it drains enormous energy.

Questioner:
Is it possible to look without sentiment? We are emotional beings.

Speaker:
Emotion is not sentimentality. Sentiment is thought interfering with feeling. When there is direct perception, there is sensitivity, not sentiment. Sentiment is attachment to an image of oneself.

Questioner:
And what happens when one looks at a problem as a fact?

Speaker:
Then the problem begins to dissolve. Not because you have found an answer, but because there is no longer resistance. Conflict ends when there is complete attention.

Questioner:
Are you saying that attention itself is action?

Speaker:
Yes. Seeing is acting. When you see danger, you do not deliberate. You move. In the same way, when you see the truth of a psychological problem, there is immediate action—without effort.

Questioner:
But we often think about a problem endlessly, hoping to find the right solution.

Speaker:
That endless thinking is the avoidance of seeing. Thought hopes to solve what thought itself has created. This is like trying to extinguish fire with fire.

Questioner:

So thought is the source of the problem?

Speaker:
Thought creates the psychological continuity of the problem. The fact may be simple, but thought makes it complex by turning it into a story about the "me."

Questioner:
What role does the "me" play here?

Speaker:
The "me" is the centre of wastage. Where there is the "me," there is fear, ambition, regret, and comparison. All these fragment energy.

Questioner:
Then energy comes when the "me" is absent?

Speaker:
Energy comes when there is no division between the observer and the observed. When you are not separate from the problem, there is no struggle. That state has immense energy.

Questioner:
Is this why carrying problems to the next day exhausts us?

Speaker:
Exactly. You go to sleep with unresolved conflicts, and you wake up tired. Not physically, but psychologically. The mind never rests because it is always carrying something.

Questioner:
What is it to live without carrying over?

Speaker:

It is to end each problem as it arises. Not through suppression or analysis, but through complete understanding. Then the mind is fresh each day.

Questioner:
And this freshness is energy?

Speaker:
Yes. Energy that is not wasted in resistance or regret. Energy that is available for living, for affection, for intelligence.

Questioner:
So the essence is to look—fully, honestly, without escape.

Speaker:
That is the essence. When you look at the fact without translation, there is no wastage of energy. Then life is not a burden of unsolved problems, but a movement of clarity from moment to moment.

Questioner:
And this clarity itself is freedom?

Speaker:
Where there is clarity, there is freedom. And where there is freedom, energy is limitless.

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On love

In the spirit of Jiddu Krishnamurti, one would first question what we ordinarily call love. What we usually name love is entangled with the "me": my attachment, my need, my fear of loneliness, my demand to be fulfilled, my image of another. In all this, the "me" is central, and therefore what we call love is actually a refined form of self-interest. Where the "me" operates, love cannot be.

To say that love is the total negation of the "me" is to say something very radical. The "me" is not just ego in a crude sense; it is the entire movement of psychological thought that says "I am," "I must be," "I want," "I am hurt," "I am afraid." This "me" is built out of memory, experience, conditioning, and time. It is always becoming—becoming better, becoming secure, becoming loved. This movement of becoming is the denial of love.

Krishnamurti would insist that love is not the opposite of hate, nor is it something to be cultivated. If you try to become loving, you are still operating from the "me" who wants to achieve a state. That effort already destroys love. Love is not an ideal, not a virtue to be practiced, not a result of discipline. It is a state of being that comes into existence only when the "me" is absent.

When the "me" is not, the other is. Ordinarily, the other is never seen. We see our image of the other—what they should be, what they have done to us, how they satisfy or frustrate us. That image stands between us and the other. As long as there is an image, there is separation. And where there is separation, there is conflict, fear, and loneliness.

The negation of the “me” is the ending of images. It is the ending of the observer who is always measuring, judging, and comparing. When that observer ends, there is direct relationship. Then there is no “you and me” psychologically; there is only relationship itself.

In that state, love has no opposite. It is not kindness opposed to cruelty, or compassion opposed to violence. It is an intelligence that acts rightly because it is whole. Such love is not personal; it does not belong to you or to another. It is not yours to give or withhold. It is there when the mind is empty of itself.

Krishnamurti would also say that love is inseparable from death—not the physical ending, but the dying of the “me” each moment. To love is to die to yesterday’s hurts, pleasures, and attachments. A mind that carries its past cannot love, because it is already occupied.

Therefore, love is total negation—not a partial renunciation, not suppression, but complete insight into the falseness of the “me.” When the false ends, the true is. When the “me” is not, the other is—not as an idea, not as an image, but as a living fact. And in that fact, there is love.

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Questioner:
You say that love is the total negation of the “me.” That sounds beautiful, but also impossible. How can one live without the “me”?

Speaker:
Before saying it is impossible, we must understand what the “me” is. Otherwise, we are merely reacting to a word. The

“me” is the centre created by thought—the accumulation of memory, experience, hurt, pleasure, and fear. It is this centre that says, “I love,” “I am loved,” or “I am not loved.”

Questioner:
But surely there must be a self to love another. Without a self, who loves?

Speaker:
That very question reveals the confusion. We assume that love needs an owner. But what we call love is usually possession, attachment, or dependency. The “me” wants to be loved, wants security, wants continuity through another. That is not love; it is fear seeking comfort.

Questioner:
Then what is wrong with attachment? Isn’t attachment natural?

Speaker:
Attachment is natural only when fear is natural—which it is not. Attachment arises because the “me” is lonely, frightened, and uncertain. It clings to another to give itself importance and safety. In that clinging, the other is used, not loved.

Questioner:
So, where there is attachment, there is no love?

Speaker:
Attachment and love cannot exist together. Attachment breeds jealousy, dependence, anxiety, and possessiveness. Where there is fear of loss, love has already ended.

Questioner:

You said, “When the ‘me’ is not, the other is.” What does that mean?

Speaker:
Ordinarily, the other is never there. What is there is your image of the other—your wife, your husband, your friend, your enemy. That image is built from memory and expectation. You relate to the image, not to the living human being.

Questioner:
Are you saying that images prevent love?

Speaker:
Images are the very denial of relationship. An image is the past. Relationship is living, moving, alive. When you meet the other through an image, you are meeting the past, not the present.

Questioner:
But images seem unavoidable. We are conditioned to form them.

Speaker:
Conditioning continues only as long as it is not seen. The moment you see the truth that images create separation, the seeing itself ends them. Not through effort, not through suppression, but through understanding.

Questioner:
And this ending of images is the ending of the “me”?

Speaker:
Yes. The “me” exists through images—about itself and about others. When images are not, the “me” is not. That is total negation, not partial.

Questioner:

This sounds like a form of loss. Doesn't the ending of the "me" feel empty or frightening?

Speaker:
It feels frightening only to the "me" that wants to continue. The "me" lives on continuity. Love is discontinuity. It is the ending of psychological time.

Questioner:
What do you mean by psychological time?

Speaker:
Yesterday's hurt, yesterday's pleasure, carried into today. A mind that carries the past cannot love. Love demands that one dies to the past each moment.

Questioner:
So, love is related to death?

Speaker:
Completely. To love is to die—not physically, but psychologically. To die to every image, every attachment, every claim of "mine." Only a mind that knows how to die can love.

Questioner:
Then love is not personal?

Speaker:
Love is not "yours" or "mine." The moment you say "my love," it is already corrupted. Love is like light: it does not belong to the lamp. The lamp may block it or allow it, but it does not own it.

Questioner:

And when the “me” is absent, what takes place?

Speaker:
Then there is space. In that space, the other exists—not as a projection, not as a role, but as a living being. In that meeting, there is affection, compassion, and intelligence.

Questioner:
Is this love something rare, only for a few?

Speaker:
It is rare because the “me” is cultivated everywhere—through education, ambition, religion, and society. But it is not unreachable. It comes naturally when the false is seen as false.

Questioner:
So, love cannot be practiced or achieved?

Speaker:
Never. The moment you practice love, you are practicing self-improvement. Love is not improvement; it is freedom.

Questioner:
Then the essence of love is negation?

Speaker:
Yes. Total negation of the “me.” Not as an idea, not as an ideal, but as a living fact. When the “me” is not, the other is. And where the other is, without separation, there is love.

Questioner:
And that love is its own action?

Speaker:

Love is action. It does not ask what should be done. It acts because it sees. Where there is such love, there is no conflict, no regret, and no fear.

Questioner:
So, love is the ending of the self?

Speaker:
Love is the ending of the self—and therefore the beginning of relationship, of life itself.

*****

Concentration and attention

In the spirit of Jiddu Krishnamurti, it is essential to see clearly the fundamental difference between concentration and attention, because confusing the two leads to great inner contradiction.

Concentration is a narrowing of the mind. It implies effort, direction, and resistance. When you concentrate, you choose one object, one thought, one activity, and deliberately exclude everything else. There is strain in concentration because the mind is divided: one part tries to hold on to a chosen point while another part is distracted, wandering, or resisting. This conflict is inherent in concentration. It is a form of control, and where there is control, there is fear of failure and the desire for success.

Krishnamurti would point out that concentration is based on the "me" who wants to achieve something—success, efficiency, silence, or a result. Therefore, concentration is still within the field of becoming. It may produce temporary results, but it dulls the mind because it suppresses sensitivity. A mind that is trained to concentrate becomes rigid, mechanical, and incapable of seeing the whole.

Attention is entirely different. Attention has no centre, no direction, and no motive. In attention, there is no choice and therefore no exclusion. The mind is not resisting distraction; it is simply aware of everything that is happening—inside and outside—at the same time. Sounds, thoughts, feelings, movements of the body, the play of light and shadow—all are included.

Because attention has no resistance, it has no effort. Effort arises only when there is conflict. In attention, there is no division between the observer and what is observed. There is only observation. The mind is fully alive, sensitive, and pliable, not narrowed down to a point.

Krishnamurti often emphasized that attention cannot be cultivated. The moment you try to practice attention, it becomes concentration. Attention comes naturally when the mind sees the futility and violence of control. When the mind understands that exclusion is fragmentation, it abandons it without struggle.

In attention, the mind is empty of the "me." That emptiness is not blankness or dullness; it is total sensitivity. Such a mind can learn instantly, because learning is no longer a process of accumulation. In that state, disorder reveals itself and therefore ends.

Thus, concentration belongs to the field of discipline, suppression, and becoming. Attention belongs to freedom. Only in attention is there intelligence, and only such intelligence can act rightly without choice, without effort, and without regret.

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Questioner:
You say that concentration is different from attention. Most of us think concentration is essential for learning, for living, even for meditation. Why do you make such a sharp distinction?

Speaker:
Because the distinction is not verbal; it is factual. Concentration is a movement of exclusion. Attention is a

state of total inclusion. Confusing the two prevents the mind from understanding itself.

Questioner:
What do you mean by exclusion in concentration?

Speaker:
When you concentrate, you choose one thing and deliberately push away everything else. You resist sounds, thoughts, feelings, and movements that do not fit your chosen focus. This resistance creates effort.

Questioner:
But isn't effort necessary to prevent distraction?

Speaker:
Distraction exists only when you have chosen a narrow point and are trying to stay with it. The very choice creates distraction. Without choice, there is no distraction.

Questioner:
That seems paradoxical. Are you saying that wandering thoughts are not a problem?

Speaker:
They become a problem only when you resist them. In concentration, one part of the mind says, "I must focus," while another part wanders. This division is conflict, and conflict wastes energy.

Questioner:
So, concentration divides the mind?

Speaker:

Yes. There is the controller and the controlled, the chooser and the chosen. This division is artificial, but it is the source of strain and fatigue.

Questioner:
Then what is attention?

Speaker:
Attention has no centre. There is no controller and no controlled. There is only awareness of what is happening, both outwardly and inwardly, without resistance or selection.

Questioner:
Does that mean attention includes everything?

Speaker:
Everything. The sound of a passing vehicle, the movement of thought, the feeling of boredom, the desire to escape—nothing is excluded.

Questioner:
But if everything is included, how does one act? Doesn't action require focus?

Speaker:
Action born of attention is intelligent because it sees the whole. Action born of concentration is partial because it sees only a fragment.

Questioner:
Are you suggesting that attention is more efficient than concentration?

Speaker:

Efficiency is not the right word. Attention is intelligent action. Concentration may be efficient mechanically, but psychologically it produces rigidity and insensitivity.

Questioner:
Many traditions train the mind through concentration. Are they wrong?

Speaker:
They train the mind to obey, to suppress, to conform to a pattern. Such a mind may be quiet, but it is not free. Silence imposed is not silence.

Questioner:
Then how does attention come about, if not through practice?

Speaker:
Attention comes when the mind understands the nature of effort. When you see that control is violence, not intellectually but actually, the mind naturally becomes still and alert.

Questioner:
Isn't that still a form of discipline?

Speaker:
Understanding is not discipline. Discipline implies conformity to a pattern. Understanding dissolves the need for patterns.

Questioner:
What happens to thought in attention?

Speaker:

Thought has its right place. It operates when needed and is quiet when not. Thought is no longer the master.

Questioner:
And in concentration?

Speaker:
Thought is always struggling with itself. One thought suppresses another. That struggle dulls sensitivity.

Questioner:
You said attention has no effort. Is that really possible?

Speaker:
Effort exists only where there is resistance. In attention, there is no resistance, and therefore no effort. The mind is awake without strain.

Questioner:
Is attention something continuous?

Speaker:
No. The moment you try to hold it, it is gone. Attention is fresh each moment. Continuity belongs to habit.

Questioner:
Then how does one live daily life with attention?

Speaker:
By observing daily life itself. Watching how you speak, how you walk, how you react—without correcting, without condemning. That watching is attention.

Questioner:
And what is the quality of a mind that is attentive?

Speaker:
It is sensitive, alive, and innocent. It is not burdened by control or ambition.

Questioner:
So, attention is freedom?

Speaker:
Yes. Freedom from effort, from resistance, from fragmentation. And only such a mind can learn, love, and act rightly.

Questioner:
Then concentration belongs to the past, and attention to the present?

Speaker:
Concentration belongs to becoming. Attention belongs to being. Where there is attention, there is intelligence—and that intelligence is action itself.

*****

Quietness and enlightenment

In the spirit of Jiddu Krishnamurti, one must be very careful with words such as quietness and enlightenment, because the mind easily turns them into goals. What you are pointing to is not a state to be achieved, but a fact that comes into being when something false ends.

Psychological accumulation is the storing up of experience as identity: “what I have been,” “what has happened to me,” “what I have learned about myself.” This accumulation becomes the centre called the “me.” From that centre arise fear, hope, ambition, guilt, and the constant effort to become something more or something different. As long as there is accumulation, the mind is never quiet. It may appear calm on the surface, but underneath there is movement, tension, and conflict.

When there is absolute denial of this psychological accumulation—not as an act of will, not through discipline or suppression, but through clear insight—the very structure of the “me” collapses. This denial is not resistance; it is the ending of something seen as false. Just as one drops a poisonous object instantly when one sees its danger, accumulation ends when its nature is fully understood.

Out of this ending comes a quality of mind that is truly quiet. It is not the quietness induced by control, practice, repetition, or belief. Induced quietness is manufactured silence, and therefore fragile. It depends on effort and can be disturbed at any moment. True quietness has no cause; it is not produced. It is the natural state of a mind that is no longer burdened by becoming.

Krishnamurti would emphasize that this quiet mind is not blank, dull, or withdrawn. On the contrary, it is extraordinarily alert. It sees things exactly as they are, without distortion, without the screen of memory or expectation. This seeing is not separate from action. In such seeing, there is intelligence.

To call this state enlightenment is dangerous if the word is misunderstood. It is not an achievement, not a culmination of effort, not a reward at the end of a path. It is simply the light of understanding operating when the mind is free of psychological residue. It is the ending of illusion, not the attainment of something special.

In this state, there is no observer who says, "I am quiet," or "I am enlightened." The moment such a thought arises, accumulation begins again. Therefore, truth cannot be possessed or remembered. It is living, moving, present only now.

Thus, when psychological accumulation ends completely, there is silence without effort, order without control, and clarity without choice. That clarity is seeing things as they are—and that seeing itself is freedom.

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Questioner:
You say that when there is absolute denial of psychological accumulation, there is a quietness of mind that is not induced. Can you explain what you mean by psychological accumulation?

Speaker:
Psychological accumulation is the storing up of experience as "me." It is memory used not for practical purposes, but as

identity—what I have been, what I have suffered, what I have achieved, what I hope to become. This accumulation becomes the centre from which thought operates.

Questioner:
Isn't experience necessary for living? How can one deny accumulation?

Speaker:
Experience is necessary in practical matters—language, skills, daily functioning. But psychologically, experience becomes a burden. Each experience strengthens the "me," and the "me" is conflict. Denial here does not mean suppression or forgetting; it means seeing the falseness of carrying experience as identity.

Questioner:
So, denial comes through understanding, not effort?

Speaker:
Exactly. If you try to deny accumulation through will, you are still accumulating. Effort implies a doer who wants to become something. Understanding has no motive.

Questioner:
What happens when accumulation ends?

Speaker:
The movement of becoming ends. The mind no longer says, "I was," "I am," or "I shall be." With the ending of that movement, there is a quality of quietness.

Questioner:
Many people practice methods to quiet the mind. How is this different?

Speaker:

A quietness produced by method is induced. It is the result of control, repetition, or discipline. Such quietness is fragile because it depends on conditions. Remove the method, and the mind becomes noisy again.

Questioner:
Then what is the quietness you are speaking of?

Speaker:
It is the natural silence of a mind that is no longer burdened by psychological time. There is no effort to be quiet; therefore, there is no noise created by effort.

Questioner:
Isn't there a danger that without accumulation the mind becomes empty or dull?

Speaker:
On the contrary, accumulation dulls the mind. It makes it repetitive, mechanical. When accumulation ends, the mind becomes extraordinarily alive, sensitive, and alert.

Questioner:
Does this quietness mean withdrawal from life?

Speaker:
Not at all. It is complete contact with life. The mind sees things as they are, without distortion. Withdrawal happens only when the mind escapes from facts.

Questioner:
Would you call this state enlightenment?

Speaker:
The word is dangerous. Enlightenment easily becomes an idea, something to be achieved. What matters is not the word, but the fact: the ending of illusion.

Questioner:
So, enlightenment is not a goal?

Speaker:
If it is a goal, it is illusion. Truth cannot be approached through time. It is there when falsehood ends.

Questioner:
Is there an experiencer in this quietness?

Speaker:
No. The experiencer is part of accumulation. Where there is an experiencer, there is memory, comparison, and continuation.

Questioner:
Then who sees?

Speaker:
Seeing happens. There is no “one” who sees. There is only perception.

Questioner:
And this perception is action?

Speaker:
Yes. Seeing and acting are one movement. There is no gap between them.

Questioner:
Can this quietness be sustained?

Speaker:

Sustained by whom? The desire to sustain is the return of accumulation. Quietness is not continuous; it is always new.

Questioner:
So, one must die to accumulation each moment?

Speaker:
There is no "one" who dies. Accumulation ends when it is seen. That ending is death—and that death is renewal.

Questioner:
What is the quality of life lived in this state?

Speaker:
Simplicity, clarity, and affection. Not cultivated virtues, but natural expressions of a mind that is free.

Questioner:
And this freedom is intelligence?

Speaker:
Yes. Intelligence that is not personal, not borrowed, not conditioned. It is the intelligence of life itself.

Questioner:
So, the essence is the denial of the false?

Speaker:
Exactly. When the false is totally denied, the true is. And that truth is a quietness that has no cause, no centre, and no end.

*****

Is Non-Violence Cowardice?

The Strength That Does Not Strike Back

Most religions, and indeed most societies, hold—openly or subtly—that violence can be ended by violence. They justify it as righteous war, holy duty, punishment, self-defence elevated into ideology. Violence is organized, sanctified, given moral clothing. Man is taught that to counter brutality he must become brutal in a controlled, legitimate way. This has been the recurring lesson of history.

Jiddu Krishnamurti questions this whole structure at its root.

He does not ask how to use violence wisely or moderately; he asks whether violence in any form can ever end violence. For him, violence is not merely physical aggression. It includes hatred, nationalism, competition, ambition, conformity, coercion, and the psychological urge to dominate or hurt—subtly or openly. When violence is seen in this total sense, the idea of curing it with another form of violence is revealed as profoundly false.

Krishnamurti would say that violence breeds its own continuity. When you respond to violence with violence, even in the name of justice or defence, you are strengthening the same pattern in a different guise. The enemy may change, the justification may change, but the psychological movement remains identical. Thought invents reasons, but the action is the same.

He points out that violence persists because man has never actually seen it. He condemns it, justifies it, channels it, suppresses it—but never observes it directly within himself.

Religion, instead of helping man to understand violence, often legitimizes it by dividing it into “right” and “wrong” violence. This division itself is born of thought and sustains conflict.

Krishnamurti’s approach is radically different because it does not operate in the field of opposites. He does not propose non-violence as an ideal to be achieved in time, because that ideal itself becomes another form of violence—the violence of discipline, suppression, and hypocrisy. A man who becomes non-violent while being inwardly violent is still violent.

For Krishnamurti, the ending of violence begins with perception, not reaction. When violence is observed without choice—without condemning it, justifying it, or escaping from it—the observer is no longer separate from the observed. In that moment, the psychological root of violence is exposed. There is no “me” trying to get rid of violence; there is only the fact of violence being seen.

This direct seeing brings about an immediate transformation—not gradual, not idealistic. Violence ends not because it is replaced by its opposite, but because its falseness is fully understood. Where there is understanding, there is intelligence; and intelligence is never violent.

Thus, Krishnamurti does not offer a method, a system, or a moral commandment. He offers a mirror. When man sees that violence—whether personal, social, religious, or political—is the product of division, identification, and fear, then action takes place that is not born of violence.

Violence ends only when the mind that produces it ends. Any other approach merely rearranges the same disorder under a different name.

People often say that non-violence is weakness, that it is cowardice, a refusal to stand up to aggression. Such statements arise from a very narrow understanding of strength, an understanding shaped by centuries of glorifying force, domination, and resistance. In this view, strength is the ability to hit back, to overpower, to assert oneself against another. Anything that does not conform to this pattern is quickly labelled as weakness.

Jiddu Krishnamurti would challenge this assumption at its very root.

He would ask: What is cowardice? Is cowardice the absence of physical aggression, or is it the fear that prevents one from seeing oneself as one actually is? To react violently may appear strong outwardly, but inwardly it is often the easiest and most automatic response. Anger, retaliation, and revenge require no intelligence; they are conditioned reflexes, inherited and encouraged by society. In that sense, violence is not courage—it is habit.

Non-violence, as Krishnamurti understood it, has nothing to do with passivity, submission, or fear. It is not the opposite of violence, nor is it a moral ideal to be practiced. A man who restrains himself from violence out of fear of consequences, social pressure, or religious belief is still violent inwardly. Such restraint may look respectable, but it is a form of cowardice because it avoids facing the root of violence.

True non-violence, in Krishnamurti's sense, arises from understanding. It comes when one sees directly the whole movement of violence within oneself—the anger, the aggression, the desire to dominate, the pleasure in hurting another—without justifying or condemning it. To look at this

honestly requires immense courage, because it strips away all self-images of being righteous, strong, or morally superior.

Krishnamurti would say that it takes far greater strength to remain fully aware in the presence of provocation than to react. Reaction is easy; awareness is demanding. Reaction follows a familiar path laid down by conditioning. Awareness has no path. It stands alone, without support from ideology, belief, or authority.

Society calls non-violence weakness because society itself is built on violence—competition, nationalism, exploitation, and comparison. From such a foundation, only force appears effective. But force can compel behaviour; it cannot bring about understanding or transformation. Where force operates, fear follows, and fear is the breeding ground of further violence.

Therefore, Krishnamurti would turn the question around and ask: Is it weakness to refuse to continue a destructive pattern? Or is it intelligence? Intelligence does not belong to the strong or the weak; it belongs to clarity. When there is clarity, action is precise, appropriate, and free of brutality.

Non-violence born of fear is cowardice. But non-violence born of understanding is strength without aggression. It does not seek victory, does not need to prove itself, and therefore cannot be defeated. Such strength is quiet, inward, and unshakeable—because it is not dependent on resistance.

In this sense, Krishnamurti would say that what the world calls strength is often disguised fear, and what it calls weakness may be the highest form of intelligence.

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Questioner:
People commonly say that violence must be met with violence. Most religions seem to teach this in some form—righteous war, justified punishment, self-defence. And when someone speaks of non-violence, it is often dismissed as weakness or cowardice. What would you say to this?

Speaker:
Before accepting or rejecting these statements, we must look at what we mean by violence and what we mean by strength. Otherwise, we merely repeat old conclusions.

Questioner:
Isn't it obvious? If someone attacks you or threatens society, surely force is necessary. Non-violence seems impractical.

Speaker:
That is the traditional argument. But notice how easily we accept it. Violence is treated as a tool—sometimes bad, sometimes good, depending on who uses it and for what purpose. Religions and governments sanctify it, organize it, and call it duty. Yet violence has never ended violence. It has only changed its form.

Questioner:
But if one does not resist violence, isn't that cowardice?

Speaker:
What is cowardice? Is it the absence of physical aggression, or is it the refusal to look at fear within oneself? To strike back may look courageous, but often it is the easiest response. It requires no understanding—only anger, conditioning, and habit.

Questioner:
Then are you saying that all violence is born of fear?

Speaker:
Fear and division. Violence is not only physical harm; it is hatred, nationalism, ambition, competition, and the desire to dominate. These are deeply embedded in our thinking. When violence is seen only outwardly, we try to cure it outwardly. But the root remains untouched.

Questioner:
Religions often divide violence into “right” and “wrong” violence.

Speaker:
And in doing so, they perpetuate it. The moment you justify one form of violence; you give legitimacy to the whole structure. Thought invents reasons, but violence continues under new names.

Questioner:
What about non-violence, then? Is it not the opposite of violence?

Speaker:
If non-violence is an opposite, it is still part of the same field. To become non-violent while being inwardly violent is hypocrisy. Suppression, discipline, and restraint imposed by belief are themselves forms of violence.

Questioner:
Then what is true non-violence?

Speaker:

It is not something to practice or cultivate. It comes into being when violence is understood. When you observe violence in yourself—without condemning it, justifying it, or escaping from it—the observer is no longer separate from the observed. In that moment, violence begins to end.

Questioner:
That sounds inward and passive. How does it deal with actual aggression in the world?

Speaker:
Understanding is not passivity. It is intelligence. Intelligence does not act from reaction. Reaction is always violent in some form. Intelligence acts without hatred, without fear, and therefore without brutality.

Questioner:
Still, people will say this is weakness.

Speaker:
Society calls it weakness because society worships force. It equates strength with domination, resistance, and victory. But force can only compel; it cannot transform. Where force exists, fear follows—and fear breeds further violence.

Questioner:
So, reacting violently is not strength?

Speaker:
It is habit. It is conditioning. It is the past asserting itself. To remain aware in the face of provocation, without reacting, requires far greater energy and courage.

Questioner:
Then where does courage lie?

Speaker:
Courage lies in seeing oneself as one actually is—violent, fearful, aggressive—without disguise. Most people would rather fight others than face themselves. That avoidance is the deepest cowardice.

Questioner:
So, non-violence born of fear is cowardice?

Speaker:
Yes. If you are non-violent because you are afraid of consequences, punishment, or social disapproval, you are still violent inwardly. But non-violence born of understanding has nothing to do with fear.

Questioner:
And such non-violence is strength?

Speaker:
It is intelligence. It does not need to prove itself. It does not seek victory. It does not belong to the strong or the weak. It belongs to clarity.

Questioner:
Then violence ends not by its opposite, but by insight?

Speaker:
Exactly. Violence ends when the mind that produces it ends. Any other approach merely rearranges the same disorder under different names.

Questioner:
So, what the world calls strength may actually be fear?

Speaker:
And what the world calls weakness may be the highest form of intelligence. When there is such intelligence, action is right—not because it follows a rule, but because it sees the truth of the moment.

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The art of ending

To die to time doesn't mean that I won't keep an appointment this afternoon, but means to die to the psychological machinery of defence and aggression, to die to the whole process of thinking. I don't know if you have tried one thing: to die to a pleasure.

To die to time does not imply disorder or irresponsibility. It does not mean forgetting practical necessities, neglecting appointments, or withdrawing from the world. One still catches the train, answers letters, and attends to daily affairs. Physical time—clock time—has its place. Without it, there would be chaos. But psychological time is something entirely different.

Psychological time is the movement of thought that says, "I was," "I am," and "I will be." It is the continuity of the self through memory, projection, and becoming. It is the process by which thought protects itself, defends itself, and perpetuates itself through fear and desire. To die to time is to end this inward continuity—not tomorrow, not gradually, but now.

This dying is not an act of will. One cannot decide, "I shall die to psychological time." The moment there is a decider, there is time again. It is only possible when the mind sees the whole structure of defence and aggression—how every hurt is stored, how every pleasure is remembered, how every experience becomes a demand for repetition. In that seeing, without choice or justification, the machinery comes to an end.

To die to the process of thinking does not mean the end of functional thought. Thought is necessary to speak a language, to do one's work, to navigate the physical world. But psychological thought—the thought that says "this is me,"

“this must continue,” “this I must protect or enhance”—is destructive. It divides, compares, and breeds conflict. To die to it is not an achievement; it is the natural ending that comes when falseness is fully perceived.

Have you ever tried to die to a pleasure? Not suppress it, not condemn it, not replace it with another pleasure—but to let it end completely? Pleasure always carries the shadow of time. It is born in sensation, but it is sustained by memory. The moment thought says, “How delightful that was, I must have it again,” pleasure is already in the past or the future. To die to pleasure is to allow the sensation to end where it began, without carrying it over as memory, image, or demand.

This is extraordinarily difficult because the mind clings to pleasure as it clings to security. Yet where there is clinging, there is fear—fear of loss, fear of emptiness, fear of ending. To die to pleasure is therefore also to die to fear. The two are not separate.

Such dying is not morbid or nihilistic. On the contrary, it brings a freshness that thought can never produce. When there is no psychological residue of yesterday—no accumulated hurt, no stored pleasure—the mind is young, innocent, and sensitive. Then each moment is new, not a repetition of the old.

To die each moment to what has been is to live without the burden of becoming. In that state, action is immediate, intelligence is awake, and life is no longer postponed. There is only this—not as an idea, but as a living fact.

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Questioner:

You say one must die to time. Surely that is impractical. We live by time. I have an appointment this afternoon. I cannot simply forget it.

Speaker:
To die to time does not mean becoming careless or confused. You will still keep your appointment. You will still use the clock, the calendar, and memory where they are necessary. That is physical time. Without it, daily life would be impossible.

Questioner:
Then what do you mean by dying to time?

Speaker:
I am speaking of psychological time—the inward movement of thought that says, "I was," "I am," and "I shall be." That movement is the very structure of the self. It is built of memory, experience, and anticipation. To die to time is to end this movement altogether.

Questioner:
End it altogether? Is that not dangerous? Without continuity, how does one live?

Speaker:
We must first see what this continuity actually is. Psychological time is not life; it is the image of life created by thought. Thought says, "I have been hurt," and carries that hurt forward. It says, "I was happy," and demands its repetition. It is this continuity that breeds fear, defence, and aggression.

Questioner:

But surely memory is necessary. If someone has hurt me, must I not remember in order to protect myself?

Speaker:
That is precisely the root of conflict. The memory of hurt becomes armour. Armour separates. Where there is separation, there is violence—subtle or gross. To die to time is to see that this entire mechanism of defence is false.

Questioner:
Are you suggesting that one should forget injuries?

Speaker:
Forgetting is not the point. Forgetting is an act of negligence or suppression. I am talking of ending—ending the psychological record altogether. When something is seen totally as false, it drops away without effort.

Questioner:
But can thought end itself? Thought seems inevitable.

Speaker:
Functional thought has its place. To drive a car, to speak a language, to plan a journey—thought is essential. But psychological thought—the thought that creates the me—is unnecessary and destructive. It is sustained only because it has never been fully observed.

Questioner:
Observed how?

Speaker:
Not analytically, not fragment by fragment. One must see the whole movement at once—how thought creates time, how time sustains fear, how fear demands security, and how

security strengthens the image of the self. In that total perception, there is no observer separate from the observed.

Questioner:
You often speak of dying. You even say one should die to pleasure. That sounds severe, almost life-denying.

Speaker:
On the contrary, it is life-affirming. Let us look at pleasure carefully. Pleasure begins with sensation—a sight, a touch, a sound. That is innocent. But the moment thought says, "How delightful that was, I want it again," pleasure is no longer sensation; it has become memory and demand.

Questioner:
Is pleasure wrong then?

Speaker:
Wrong and right are irrelevant. See the fact. Pleasure carried over by thought becomes attachment. Attachment brings fear—the fear of losing, the fear of not repeating. Thus, pleasure and fear are two sides of the same coin.

Questioner:
So, to die to pleasure means to renounce enjoyment?

Speaker:
No. Renunciation is merely another form of desire. To die to pleasure is to allow pleasure to end where it began, without storing it as memory, without projecting it into the future. Then sensation remains pure, uncorrupted by thought.

Questioner:
Is that actually possible?

Speaker:
Ask yourself: have you ever allowed an experience—pleasant or painful—to end completely? Or does thought immediately interfere, recording, judging, comparing?

Questioner:
Thought interferes almost instantly.

Speaker:
And that interference is time. To die to time is to let each moment end completely, without residue. Yesterday does not spill into today psychologically.

Questioner:
That sounds like death every moment.

Speaker:
Yes. And only in such dying is there living. Where there is accumulation, there is decay. Where there is ending, there is renewal.

Questioner:
But without continuity, what becomes of the self?

Speaker:
That is the crucial question. The self is continuity. When continuity ends, the self is not transformed—it ends. And in that ending, something entirely different operates.

Questioner:
What is that something?

Speaker:
Do not name it. Naming is memory. Just see that when there is no psychological time, there is action without delay,

intelligence without conflict, and compassion without motive.

Questioner:
Is this state permanent?

Speaker:
The very question introduces time again. There is only now. To die to time is to live now—not as an idea, but as a fact.

Questioner:
So dying is not at the end of life, but throughout life?

Speaker:
If you die at the end, you have lived in disorder. To die each moment to what has been is to live without fear. Then life is not something to be achieved or protected. It flows.

Questioner:
And this requires no practice, no discipline?

Speaker:
Practice implies time. Discipline implies conformity. Truth is not reached by either. It comes when the false is seen as false. The seeing is the ending.

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When the Mind Stops Measuring

You feel inferior or superior when you begin to compare. Comparing is the crux of this whole matter. If you don't compare, you are neither superior nor inferior; you are what you are. What you are can be altered, changed, but if you are merely comparing yourself with another, that comparison only breeds hatred. Comparison is always anxious, fearful and jealous. So that is the real, central point: not to compare. It is only when you don't compare that you begin to understand. The moment you understand, it's all over.

The moment you begin to compare, you enter into conflict. You feel either superior or inferior, successful or failed, important or insignificant. But all this arises from one movement: comparison. Without comparison there is no hierarchy in the psyche. There is only what is.

We compare ourselves with others, with ideals, with what we think we should be. "I should be like him." "I must become better." "I am not as capable as she is." In this very movement of becoming, fear is born. Fear of not measuring up, fear of being nothing, fear of being left behind. And where there is fear, there is inevitably jealousy, competition, and a subtle or violent form of hatred.

Comparison is not an innocent habit; it is the root of psychological violence. It divides the mind against itself and against others. It says: you are more, I am less — or I am more, you are less. Both are equally destructive, because both are born of the same illusion: that the self can be measured, evaluated, and improved through standards.

But the self is not a thing that can be measured like a piece of cloth. It is a living movement. And the moment you compare, you stop seeing what actually is. You are no longer

observing yourself; you are judging yourself through the image of another.

If you do not compare, then there is no superior and no inferior. There is only the fact: this is what I am. And that fact, seen without condemnation or justification, has an extraordinary quality. It is alive, fluid, open to change.

Change does not come through comparison. Comparison is always imitation, and imitation is fear. Real change comes only through understanding. And understanding is possible only when the mind is quiet, not struggling to be something else.

So the central question is not how can I become better? but can I see myself without comparison? Can I look at myself as I would look at a tree or a cloud — without measurement, without motive?

When you truly see the danger of comparison — not intellectually, but as you would see a snake on the path — then the mind drops it instantly. And in that dropping, there is great clarity. There is no effort, no discipline, no method.

Then you are what you are — and in that honest seeing, transformation begins. Not through becoming, but through understanding. And when there is understanding, the whole structure of fear, jealousy, and ambition collapses.

The moment of understanding is the ending of the problem. There is nothing more to do. It is over.

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Questioner: Why do human beings constantly compare themselves with others?

Speaker: Because they are afraid to be what they are. Comparison gives a sense of direction, a sense of movement — "I am this, but I should be that." Without that movement, they feel empty, lost, without purpose.

Questioner: But is comparison not necessary for growth? How do I know I am progressing unless I measure myself?

Speaker: That very word progress is part of the problem. You assume that inwardly you are something to be improved, modified, upgraded like a machine. But psychologically, is there such a thing as progress? Or is there only understanding?

Questioner: Surely one must improve oneself — morally, intellectually, spiritually?

Speaker: Improvement implies a standard. Who has set that standard? Society, religion, culture, tradition — all of which are conditioned. So, you are comparing yourself not only with others, but with an image manufactured by the past. You are never actually looking at yourself.

Questioner: Then what happens when I compare?

Speaker: You create a division. There is what I am and what I should be. That division is conflict. And from conflict arise effort, struggle, guilt, fear.

Questioner: Are you saying all ambition is wrong?

Speaker: We must understand what ambition is. Ambition is the desire to become something more than what one is. In that desire there is fear of being nothing, fear of being

ignored, fear of not being successful. Ambition is born of insecurity.

Questioner: But without ambition, wouldn't life become dull, stagnant?

Speaker: Only if you equate life with achievement. A mind that is not ambitious may be extraordinarily alive — because it is not burdened by becoming. It is free to observe, to learn, to inquire.

Questioner: Still, comparison seems inevitable. We are educated through marks, ranks, rewards.

Speaker: Society is built on comparison. From childhood you are told: "Be like your brother, be like your sister, be better than others." So, the mind is trained to measure itself. It does not know how to look without judging.

Questioner: Then is it possible to live without comparison at all?

Speaker: It is not only possible; it is essential if there is to be intelligence. But first you must see the danger of comparison.

Questioner: What is that danger?

Speaker: Comparison breeds superiority and inferiority. Both are forms of violence. The superior feels contempt, the inferior feels envy and resentment. And both are rooted in the same illusion: that human worth can be measured.

Questioner: Is that why comparison leads to jealousy?

Speaker: Naturally. When you compare, you want what another has — their success, their intelligence, their beauty. And in wanting, you deny what you are. That denial creates hatred — either towards yourself or towards the other.

Questioner: So, what should one do when comparison arises?

Speaker: Do not suppress it. Do not justify it. Watch it.

Questioner: Watch it how?

Speaker: As you would watch a movement in nature — without choosing, without condemning. Simply observe the fact: "I am comparing."

Questioner: And that is enough?

Speaker: If the observation is complete, yes. Because in that observation there is no observer separate from the observed. There is only the fact itself.

Questioner: I don't quite understand that.

Speaker: When you say, "I should not compare," there is an observer trying to control the observed. But that observer is itself the product of comparison. So conflict continues.

Questioner: Then what is right observation?

Speaker: Seeing without motive. Seeing without the desire to change. Seeing without any image of what should be.

Questioner: But if I do not try to change, how will change occur?

Speaker: That is the paradox. When you stop trying to change, real change begins. Because the mind is no longer distorted by ideals.

Questioner: So, you are saying that understanding itself is transformation?

Speaker: Yes. Understanding is not a method; it is an ending. When you see something totally, it ends.

Questioner: Ends what?

Speaker: Ends the problem. Ends the habit. Ends the struggle.

Questioner: So, in the case of comparison?

Speaker: When you see the whole structure of comparison — its roots in fear, its expressions in ambition, its consequences in hatred — not verbally, but actually, as a living fact — then comparison drops away.

Questioner: Without effort?

Speaker: Without effort. Effort implies resistance. Resistance strengthens the very thing you are trying to end.

Questioner: Then what remains?

Speaker: What remains is a mind that is not measuring itself. A mind that is free to be what it is.

Questioner: And what is such a mind like?

Speaker: Quiet. Not dull, but silent in the sense that it is not chattering about itself. Such a mind has no centre demanding to become something.

Questioner: Is that freedom?

Speaker: That is the beginning of freedom. Not freedom from something, but freedom to see.

Questioner: And in that seeing?

Speaker: There is no superior, no inferior. No comparison. Only understanding.

Questioner: And that understanding changes everything?

Speaker: It ends the conflict which comparison creates. And when conflict ends, life begins.

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What Meditation is not

Negatively, we are thinking out what meditation is. It is not contemplation, that is, to think about an idea, to contemplate upon something, generally on a symbol or a phrase which you have read in so-called sacred books. These books are not sacred at all; they are just books like any other. You pick a phrase and you think about it, which is to contemplate. That is, you don't inquire into the entity that contemplates it. That entity is conditioned, that entity is petty, narrow, jealous, and that entity contemplates upon something.

Negatively, we must first see what meditation is not. Because the mind is so eager to achieve something, to arrive somewhere, it immediately turns meditation into a method, a system, a practice. It wants a result — peace, bliss, enlightenment — and therefore it invents a path. But where there is a path, there is imitation; and where there is imitation, there is fear and conformity, not freedom.

Meditation is not contemplation. Contemplation implies choosing an idea, a symbol, an image, a word — usually borrowed from some so-called sacred book — and then thinking about it, repeating it, dwelling upon it. You call this meditation, but it is merely thought moving in a circle around itself. It is still within the field of memory, experience, and conditioning.

And one must question very seriously these so-called sacred books. They are the products of human thought, written by conditioned minds, belonging to a particular culture, time, and climate. Thought has made them sacred, thought worships them, thought seeks comfort in them. But truth is

not contained in any book. A book can only give information; it cannot give understanding.

When you contemplate a phrase from a book, you are not inquiring; you are merely interpreting. You are fitting yourself into a pattern. You are adjusting your mind to what another has said. This is not meditation; it is submission.

More importantly, one must observe the entity that contemplates. Who is the one that is thinking about the symbol? Who is repeating the mantra? Who is seeking silence?

That entity is the self — the accumulated past, the bundle of memories, experiences, fears, desires, ambitions. That entity is conditioned. It is narrow, limited, fragmented. It is seeking continuity, security, importance. And being what it is, whatever it touches becomes limited.

So, when such a mind contemplates on God, on silence, on love, it is still operating within its own narrow field. It is projecting its own conditioning onto something it calls sacred. The mind is worshipping its own projection.

Therefore, meditation cannot begin with an idea. It cannot begin with a symbol. It cannot begin with authority. It must begin with the understanding of this entity that is trying to meditate.

To observe this entity — not to condemn it, not to improve it, not to suppress it — but to see it as it is, is the beginning of meditation. To see how it thinks, how it judges, how it compares, how it seeks results — this observation itself is meditation.

And this observation is not concentration. Concentration is exclusion; it forces the mind into a narrow channel. Meditation is inclusion; it allows everything to be seen. Every thought, every reaction, every movement of desire is watched without choice.

In that watching, the observer begins to dissolve. There is no longer a centre that is practicing meditation. There is only awareness.

And in that awareness, thought naturally becomes quiet — not because it is forced to be quiet, but because it has understood its own limitation.

Silence then is not cultivated; it happens. And that silence is not the silence of a cemetery; it is living, alert, intelligent.

That silence is meditation.

Not the repetition of words.
Not the pursuit of experiences.
Not the worship of symbols.

But the ending of the self that wants to meditate.

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Questioner: We are told everywhere to meditate. There are so many methods, teachers, books. What is meditation actually?

Speaker: Let us begin negatively, because the positive is easily distorted. If we say what meditation is, the mind will make a method of it. So, it is far more important to see what meditation is not.

Questioner: Very well. Then what is it not?

Speaker: It is not contemplation. Contemplation means taking an idea, a phrase, a symbol, usually from some so-called sacred book, and thinking about it, repeating it, dwelling upon it.

Questioner: But that is what most people call meditation.

Speaker: Of course. Because it is easy. It gives the mind something to do. It gives comfort, a sense of progress, a feeling of being spiritual.

Questioner: Why is that not meditation?

Speaker: Because it is still thought operating within its own field. You are not discovering anything new; you are merely rearranging what you already know.

Questioner: But if the phrase is profound, does it not help?

Speaker: Who decides that it is profound? Thought. And thought is conditioned. Thought belongs to time, to memory, to experience. It can only move within what it already is.

Questioner: You also questioned sacred books.

Speaker: Yes. Books are written by human beings. However extraordinary they may be, they are still expressions of conditioned minds. To call them sacred is already to give authority to thought.

Questioner: Are you saying they have no value?

Speaker: They may have informational value. But truth cannot be borrowed. It must be seen directly. No book can see for you.

Questioner: Then what happens when I contemplate a phrase from such a book?

Speaker: You are not inquiring; you are interpreting. You are translating someone else's words into your own conditioning.

Questioner: But I feel calm when I do this.

Speaker: A drug also gives calm. The question is not how you feel, but whether the mind is free.

Questioner: You emphasized the one who contemplates. Why is that important?

Speaker: Because that is the root of the problem. Who is the one that is meditating?

Questioner: It is me.

Speaker: And what is that "me"? A bundle of memories, fears, ambitions, hurts, pleasures. That entity is conditioned, petty, narrow, self-centred.

Questioner: That sounds rather harsh.

Speaker: It is not harsh; it is factual. Look at yourself. See how much of your thinking is about yourself, your success, your failure, your image, your security.

Questioner: So, this self is the one trying to meditate?

Speaker: Yes. And being what it is, it contaminates everything it touches. It seeks meditation as another form of achievement.

Questioner: So, when the self-meditates, it is still self?

Speaker: Exactly. It is polishing its own prison.

Questioner: Then what is one to do?

Speaker: Nothing. That is the most difficult thing.

Questioner: How can doing nothing help?

Speaker: Because the moment you "do," you act from the self. You introduce will, effort, control, discipline, all of which strengthen the centre.

Questioner: Then is there no place for effort in meditation?

Speaker: Effort implies resistance. Where there is resistance, there is division. Where there is division, there is conflict. And conflict is not meditation.

Questioner: Then what is meditation, if not effort?

Speaker: Attention.

Questioner: Attention to what?

Speaker: To everything. To your thoughts, your reactions, your fears, your desires, as they arise.

Questioner: Without trying to change them?

Speaker: Without trying to change anything. Just see.

Questioner: But if I see my anger and do nothing, will it not continue?

Speaker: If you see anger totally, without naming it, without justifying it, without condemning it, that very seeing is its ending.

Questioner: That sounds too simple.

Speaker: Truth is simple. But the mind is complicated.

Questioner: So, meditation is self-observation?

Speaker: Yes, but not in order to improve the self. Observation in which there is no observer.

Questioner: I don't understand that.

Speaker: When you say, “I am observing my fear,” there is still a division between the observer and the observed. But that observer is the fear.

Questioner: Then what happens?

Speaker: The division collapses. There is only fear being observed.

Questioner: And that is meditation?

Speaker: That is the beginning. In that choiceless awareness, thought begins to understand its own limitation.

Questioner: And when thought sees its limitation?

Speaker: It becomes quiet naturally. Not through suppression, not through discipline.

Questioner: And that quietness is the goal?

Speaker: It is not a goal. It is a by-product. When the mind understands itself, silence happens.

Questioner: What kind of silence is this?

Speaker: Not the silence of control, not the silence of repetition, not the silence of exhaustion. But a living silence, alert, sensitive, without centre.

Questioner: And that silence is meditation?

Speaker: That silence is meditation. And it cannot be practiced. It can only happen when the self ends.

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A Mind That Stands Alone

One must question everything in life – your short or long hair, the way you dress, the way you walk, the way you eat, what you think, how you feel – everything must be questioned to find out, so that the mind becomes extraordinarily sensitive, alive. It is only the highly sensitive mind and heart that is intelligent, and such a mind alone can love. Such a mind alone is a religious mind.

To question everything in life is not a matter of doubt or skepticism; it is a matter of deep seriousness. Most of us live mechanically. We follow patterns of thought, habit, tradition, culture, and call that living. We wear certain clothes because others wear them. We eat in a certain way because that is how we have been brought up. We speak, think, believe, worship, and even love according to formulas handed down to us.

But a mind that merely follows is a dead mind. It may function efficiently, but it is not alive. It is repeating, imitating, conforming. And conformity is the very denial of intelligence.

To question means to look freshly. Not to accept, not to reject, but to observe. Why do I dress this way? Why do I eat these foods? Why do I think as I do? Why do I react with anger, jealousy, fear? Why do I believe in this God, this nation, this ideology? Are these my discoveries, or merely borrowed conclusions?

This questioning is not intellectual. It is not an argument. It is a living inquiry into oneself. And that inquiry must be relentless — not cruel, not obsessive, but continuous. Because the mind slips back very easily into habit.

When you question deeply, without motive, something extraordinary happens. The mind becomes sensitive.

Sensitivity is not sentimentality; it is awareness. It is the capacity to feel, to perceive, to listen, to see without distortion.

A sensitive mind is not hardened by beliefs. It is not enclosed by conclusions. It is open, vulnerable, receptive. Such a mind is easily hurt, but it is also capable of immense understanding.

And it is only such a mind that is intelligent. Intelligence is not knowledge. Knowledge is memory; intelligence is perception. Intelligence is seeing what is, without the screen of what should be.

Only a sensitive mind can love. Because love is not possession, not attachment, not dependence. Love requires freedom — freedom from fear, freedom from image, freedom from self.

And such a mind alone is religious. Not religious in the sense of belonging to a church, temple, mosque, or tradition. But religious in the sense of being inwardly honest, free, silent, and in communion with life itself.

A religious mind is a mind that has questioned so deeply that nothing false remains. It stands alone, without authority, without belief, without fear.

That aloneness is not loneliness. It is innocence. And in that innocence, there is intelligence. In that intelligence, there is love. And in that love, there is the sacred.

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Questioner: You say one must question everything in life. But is that not exhausting? To question constantly?

Speaker: It is exhausting only if questioning is an effort. But if questioning is a movement of interest, of curiosity, of affection for life, then it is not tiring at all.

Questioner: But what does it mean to question everything?

Speaker: To question means not to accept anything as final. Not your habits, not your beliefs, not your emotions, not even your own thoughts.

Questioner: Even small things, like the way I dress or eat?

Speaker: Especially those. Because in small things you see the movement of conformity. You dress in a certain way because you want to fit in, to be accepted, to be admired.

Questioner: But is that wrong?

Speaker: It is not a question of right or wrong. It is a question of awareness. Are you choosing freely, or are you obeying unconsciously?

Questioner: And this applies to thinking as well?

Speaker: Of course. Most of our thinking is inherited. We think in terms of nationality, religion, profession, family, culture. Very little of it is actually our own observation.

Questioner: Then what happens when I begin to question all this?

Speaker: The mind becomes alert. It begins to wake up from its mechanical patterns.

Questioner: But does this not create confusion?

Speaker: Only at the beginning. Because you are dismantling old structures. Confusion arises when certainty dissolves.

Questioner: Is confusion bad?

Speaker: Not if you remain with it. Confusion becomes destructive only when you escape from it through beliefs or conclusions.

Questioner: So, questioning requires staying with not knowing?

Speaker: Exactly. To question is to stand at the edge of the unknown without grabbing at answers.

Questioner: That sounds frightening.

Speaker: It is frightening to the mind that seeks security. But security is an illusion psychologically.

Questioner: Why do you say that?

Speaker: Because everything psychological is movement. Thoughts change, feelings change, relationships change. There is no permanent ground for the self.

Questioner: Then what does questioning do to the mind?

Speaker: It makes it sensitive.

Questioner: What do you mean by sensitive?

Speaker: Able to feel, to listen, to perceive without distortion. Not hardened by conclusions.

Questioner: Is sensitivity weakness?

Speaker: On the contrary, it is the highest form of strength. A mind that is sensitive is not defensive. It does not protect an image.

Questioner: But such a mind can be hurt easily.

Speaker: Yes. And because it can be hurt, it does not hurt others.

Questioner: That is a very different way of looking at strength.

Speaker: Strength as we know it is resistance. Sensitivity is vulnerability.

Questioner: And you say only such a mind is intelligent?

Speaker: Yes. Intelligence is not cleverness. It is perception.

Questioner: Perception of what?

Speaker: Of what is. Without the interference of what should be.

Questioner: And this intelligence is related to love?

Speaker: Love cannot exist where there is fear. And fear exists where there is attachment to images.

Questioner: Images of myself?

Speaker: Images of yourself, of others, of relationships. The image protects itself, and in that protection, love dies.

Questioner: So, questioning destroys these images?

Speaker: Not deliberately. It reveals their falseness. And what is seen as false falls away.

Questioner: And this is what you call a religious mind?

Speaker: Yes. A religious mind is not one that believes in God, but one that has freed itself from all false gods.

Questioner: Such as?

Speaker: Authority, tradition, nation, ideology, success, even the idea of enlightenment.

Questioner: Then what remains?

Speaker: A mind that stands alone. Not isolated, but unconditioned.

Questioner: And in that aloneness?

Speaker: There is silence. Not imposed, not cultivated, but natural.

Questioner: And in that silence?

Speaker: There is intelligence.

Questioner: And in that intelligence?

Speaker: There is love.

Questioner: And that is religion?

Speaker: That is the only religion.

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Positive Action

We have been trained to think that action born of self-interest is positive.
To struggle, to achieve, to become something, to assert oneself, to compete, to succeed — all this is called positive action.
To be restless inwardly, to be psychologically busy, to be forever improving oneself, is considered healthy, progressive, alive.

But look at what this positive action has done to the world. It has built nations against nations, religions against religions, human beings against one another.
It has produced violence, inequality, fear, endless conflict, and a deep inward emptiness.
Outwardly there is movement, noise, development; inwardly there is disorder and despair.

This "positive action" is born from the centre called me — my ambition, my success, my security, my fulfilment.
Wherever the self is active, there must be division, because the self is separation.
And where there is separation, there must be conflict.

So, we must question:
Is activity of the self truly positive?
Or is it the very source of chaos?

There is another kind of action which is not born of will, ambition, or psychological need.
It does not arise from a centre seeking advantage.
It comes from clarity, from seeing what is.
When you see danger, you do not deliberate — you move.
That movement is not calculated; it is intelligent.

This is what may be called non-positive action —

not negative, not passive, but action without a self.

In such action there is no becoming, no striving to be something.
There is only response to the fact of the moment.
That action does not create regret, does not leave a residue of conflict.

When the mind is quiet, free from the urge to achieve psychologically,
then action is not the movement of "me" trying to fulfil itself.
It is the movement of life itself.

Only such action can bring order —
not the order imposed by discipline or ideology,
but the natural order that comes when the self is absent.

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Questioner:
We call action that comes from ambition, achievement, and self-interest positive. Society admires it. But is it really positive?

Teacher:
Before answering, look at what such action has produced. We call it progress, success, growth. But what is the actual result in human relationship and in the world?

Questioner:
There is constant competition, conflict, fear, and division.

Teacher:
Exactly. So, we must ask:
Can an action that springs from the self ever bring order?
The self is built on separation — me and you, my success and your failure.
From that division, conflict is inevitable.

Questioner:
Yet we are told to be psychologically active — to improve ourselves, to become something.

Teacher:
That becoming is the root of disorder.
A mind that is always trying to become is never at peace.
And a mind that is not at peace cannot act rightly.

Questioner:
Then what is right action?

Teacher:
Right action is not born of ambition, fear, or the desire to be somebody.
It comes from seeing clearly what is.
When you see danger, you do not calculate — you move.
That movement is intelligence.

Questioner:
Is that what you call non-positive action?

Teacher:
Yes. Not negative, not passive — but action without a psychological centre.
It leaves no conflict, no regret, no residue.

Questioner:
So, the chaos of the world comes from our so-called positive activity?

Teacher:
From activity of the self.
When the self is absent, action is simple, direct, and whole.
Only such action can bring real order.

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When the Self Ends Love Begins

When there is no hate, no fear, no ambition, no self-concern — then there is love.
But we must be very careful not to turn this into a beautiful idea.
For the mind easily agrees with it, quotes it, worships it — and yet goes on living in hatred, fear, and ambition.

So, we must ask:
What is hate?
It is not merely anger or violence.
Hate is the sense of separation:
"I" against "you,"
"My belief" against "your belief,"
"My nation" against "your nation,"
"My success" against "your success."
Where there is division, there is conflict.
And where there is conflict, there is no love.

What is fear?
Fear is not only fear of danger.
It is fear of losing, fear of being nothing, fear of being alone, fear of not becoming something.
Fear is always born from thought — from the image we have of tomorrow, of failure, of death, of insecurity.
As long as the mind is projecting itself into the future, it must live in fear.

What is ambition?
Ambition is the urge to become —
to become successful,
to become spiritual,
to become important,

to become somebody.
Ambition is the movement of the self-trying to enlarge itself.
And where there is ambition, there is comparison, competition, envy, and cruelty.

What is self-concern?
It is the endless occupation with "me":
my wounds,
my desires,
my image,
my security,
my fulfilment.
This constant inward chatter builds a wall around the heart.
Behind that wall, love cannot enter.

So, when we say,
"Be free from hate, from ambition, from greed,"
it does not mean suppress them, fight them, or replace them with noble ideals.
That would still be the activity of the self-trying to improve itself — which is another form of ambition.

Freedom comes only through seeing.
When you see that hatred destroys relationship,
when you see that fear poisons every action,
when you see that ambition creates endless conflict —
then that very seeing ends them.
Not gradually, not by practice, but instantly, as light ends darkness.

And when the mind is no longer burdened by fear, ambition, greed, or self-importance,
it becomes quiet — not dull, but intensely alive.
In that quietness, something new is present.
That is love.

Love is not attachment.
Love is not pleasure.
Love is not devotion or loyalty.
Love is the absence of the self.

And only in that absence is there compassion, intelligence, and true relationship.

That is why freedom from the self is not a moral ideal — it is the very ground of love.

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Questioner:
You say, "When there is no hate, no fear, no ambition, no self-concern, then there is love."
That sounds beautiful, but also impossible. How can a human being live without these things?

Teacher:
First, we must not accept or reject the statement. Let us look at it. When do you feel love?

Questioner:
When I care for someone, when I feel close, when I am happy with them.

Teacher:
Look carefully. In that closeness, is there not also fear? Fear of losing them? Fear of being hurt? Fear of being alone?

Questioner:
Yes, that is true.

Teacher:

So, what you call love is mixed with fear. And where there is fear, can there be love?

Questioner:
Then what is love?

Teacher:
Let us find out by seeing what love is not. Is love hate?

Questioner:
Of course not.

Teacher:
But hate is not only violence or cruelty. Hate is division. When you say, "I am this and you are that," when you identify with a nation, a belief, a group, and oppose another, that very separation is hate.

Questioner:
Are you saying that my opinions and beliefs create hate?

Teacher:
Yes. Because they create a psychological "me" and a "not-me." In that division conflict is inevitable. Where there is conflict, love cannot be.

Questioner:
What about fear?

Teacher:
Fear is the movement of thought projecting itself into the future. You are afraid of what may happen, of what you might lose, of what you might become or not become. Fear is always about the self.

Questioner:
And ambition?

Teacher:

Ambition is the desire to become something — successful, important, spiritual, powerful. It is the self-trying to enlarge itself. Ambition breeds competition, envy, comparison, cruelty. Can a mind that is constantly becoming ever be loving?

Questioner:
But without ambition how can one live, work, or improve?

Teacher:
That is a false question. One can act, learn, create, and be skilful without wanting to be somebody. Ambition is not necessary for intelligence. It is necessary only for the ego.

Questioner:
So, fear, ambition, and hate are all expressions of the self?

Teacher:
Yes. And self-concern — the endless occupation with "me" — is the root of them all.

Questioner:
Then what should we do? Try to get rid of the self?

Teacher:
If you try, you are still the self-trying to change itself. That is another form of ambition. Instead, observe. Watch how fear arises, how ambition operates, how the "me" seeks importance. Watch without condemnation or justification.

Questioner:
And what happens when I observe?

Teacher:
In pure observation there is no observer — only seeing. And in that seeing, the false withers away.

Questioner:
Is that love?

Teacher:
When the self is absent, when there is no fear, no becoming, no division, what remains is love. Not something you practise, but something that is when you are not.

Questioner:
So, love is not something I do?

Teacher:
No. Love is what is left when the “me” is silent.

Questioner:
Then freedom from hate, fear, greed, and ambition is not a moral discipline?

Teacher:
No. It is the natural outcome of understanding. And in that freedom, love is.

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When the Self is Not

The urge for power, position, authority, ambition, and success is not something separate from us; it is the self in action. Whether it expresses itself in politics, in business, in religion, or in personal relationships, the movement is the same — the desire to become something, to be more, to be secure, to be important. That movement is the "me."

The tragedy is not that the world is full of conflict; the tragedy is that each one of us carries the source of that conflict within ourselves. We try to change society, organize better systems, form ideologies, and invent new structures, but we never touch the root. The root is the self — this centre that is always seeking advantage, recognition, and continuity.

If we were serious — not as members of groups, nations, religions, or classes, but as human beings — about understanding this self in ourselves, a real revolution would take place. Not a political or economic revolution, but a psychological one. And without this inward revolution, every outward change is superficial. The self will always take shelter in new systems, new slogans, new ideals.

What is this self? It is not just ego in the obvious sense. It is the whole movement of memory, experience, belief, fear, hope, ambition, and identity. It is the inherited past of the race, the family, and the culture operating through the individual. It is the unconscious and the conscious striving to be something — to be virtuous, to be enlightened, to be successful, to be loved.

This entire movement is divisive. It separates "me" from "you," "us" from "them," "what is" from "what should be."

That is why it is destructive. Even when it acts in the name of goodness, it breeds conflict. That is why it is right to call it evil — not in a moral sense, but because it fragments life.

And yet, we also know something else. We have all had moments when the self was not there — moments of love, of deep attention, of beauty, when there was no effort, no becoming, no centre seeking something. In those moments, there was no division. There was only being.

Those moments show us what is possible. They show us that the self is not inevitable. When there is love — not sentiment, not attachment, not desire — the self is absent. And it is in the absence of the self that a new quality of life begins.

That is the true revolution: not organized, not ideological, not imposed, but living, immediate, and transforming.

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Questioner:
You said that the search for power, position, authority, ambition and success is really the self in action. Are you saying that everything we do is driven by this self?

Teacher:
Almost everything. Whether it is in politics, in business, in religion, or in personal relationships, the movement is the same — the urge to become something, to be somebody, to feel important, secure, and recognized. That movement is what we call the self.

Questioner:
But surely ambition is sometimes necessary. Without ambition, how would anything be achieved?

Teacher:
We must be careful. There is a practical need to work, to build, to organize. But psychological ambition — the desire to be more than you are, to be superior, to have power over others — that is something very different. That ambition is always comparative, and therefore it breeds conflict.

Questioner:
So, the self is this constant comparing and striving?

Teacher:
Yes. The self is the whole movement of becoming — becoming successful, becoming virtuous, becoming enlightened. It is built from memory, from experience, from conclusions, from hopes and fears. It is not a simple thing; it is a vast accumulation of the past pressing into the present.

Questioner:
You even called the self "evil." That seems very strong.

Teacher:
It is strong because the self is divisive. It separates "me" from "you," "us" from "them," "my belief" from "your belief." Out of that division come violence, hatred, jealousy, and fear. Even when the self-acts nobly, it is still acting from separation.

Questioner:
Then all our social revolutions are meaningless?

Teacher:
They are limited. You can change laws, redistribute wealth, alter institutions, but if the self remains, it will corrupt every new system. The self will find new ways to dominate, to compete, to exploit.

Questioner:
So where does real change begin?

Teacher:
With you and me — not as members of a group, not as citizens of a nation, but as human beings. If one person really understands the self and is free of it, that is already a revolution.

Questioner:
How does one understand the self?

Teacher:
By observing it in daily life — in relationship, in ambition, in fear, in pleasure. Not by analysing it, but by watching it as it operates.

Questioner:
And what do we see when we watch it?

Teacher:
We see that it is a bundle of memories, experiences, desires, and fears, all trying to continue themselves. We see that it is always seeking security and importance.

Questioner:
And that is what causes conflict?

Teacher:
Yes. Because life is movement, and the self wants permanence. That contradiction creates struggle.

Questioner:
You said there are moments when the self is not there. What are those moments?

Teacher:
Moments of love, of deep attention, of beauty — when there is no effort, no becoming, no centre seeking something. In those moments, there is no “me.”

Questioner:
So, love is the absence of the self?

Teacher:
True love is. Not attachment, not desire, not possession — but love that is without a centre.

Questioner:
And in that absence of the self, what happens?

Teacher:
There is a different quality of being — whole, undivided, peaceful. And it is only from that state that a new world can come into being.

Questioner:
So, the real revolution is not outside but inside.

Teacher:
Exactly. When the self ends, even for a moment, that is the beginning of a different way of living.

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Seeing Without Thought

To free the mind from conditioning is not to struggle against it, nor to analyse it piece by piece. Conditioning cannot be undone by another movement of thought, because thought itself is the product of conditioning. Any attempt by thought to change conditioning is still part of the same pattern.

Freedom begins with seeing.

But seeing is not what we ordinarily call seeing. Normally, we look through words, images, beliefs, and conclusions. We never see directly; we see through what we already know. That is why perception is always distorted.

To see conditioning, one must observe without bringing in any reaction. Can you look at yourself as a Hindu, a Muslim, a nationalist, a socialist, a successful person, a failure — without saying it is good or bad? Without defending it? Without trying to change it? That simple awareness is extraordinarily difficult, because the mind is trained to react.

We say, “It is impossible to see without thought.” But that statement itself is thought — and thought is not a fact; it is a conclusion. The truth is, you do not know whether it is possible until you actually look.

When you listen to a bird, is there a moment — however brief — when there is only the sound, before the word “bird” enters? That moment exists. When you see a sunset, is there an instant before you say “beautiful”? In that instant, there is pure perception. That is seeing without thought.

In the same way, the mind can look at its own conditioning. It can be aware of fear, belief, ambition, and identity without naming, judging, or analysing them. In such awareness, there

is no centre that is trying to become something else. There is only what is.

And when what is is seen without distortion, it begins to dissolve. Not because you want it to dissolve, but because truth acts. Conditioning exists only as long as it is not fully seen. In the light of awareness, it has no place to hide.

This total awareness of oneself — without choice, without reaction — is the ending of the self. And in that ending is freedom.

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Questioner:
You say that to free the mind from all conditioning one must see the totality of it without thought. That sounds almost impossible. How can one see anything without thought?

Teacher:
Let us not jump to conclusions. Have you ever listened to a sound — a bird, a passing train, the wind — and for a moment there was only the sound, before the word, before the recognition?

Questioner:
Perhaps for a second, yes.

Teacher:
In that second there was no thought. There was only perception. That shows it is possible to see without thought.

Questioner:
But that is very brief.

Teacher:
It is brief because thought quickly comes in and says, “That is a bird,” or “That is pleasant,” or “I like it.” But the fact is,

there was a moment of pure listening. That moment is important.

Questioner:
So, you are saying the same kind of seeing can happen with our conditioning?

Teacher:
Yes. Can you look at the fact that you are, say, a Hindu, a nationalist, or a successful person — just look at it — without defending it or condemning it?

Questioner:
When I look, I immediately start to justify or criticise it.

Teacher:
That is the conditioning reacting to itself. But can you simply be aware of that reaction? Can you see the urge to justify, the urge to resist?

Questioner:
So even the reaction is to be observed?

Teacher:
Everything is to be observed. Not changed, not controlled, not suppressed — just seen.

Questioner:
But what is the use of merely seeing? How does that bring freedom?

Teacher:
Because what is seen clearly has no power to continue in the same way. Conditioning thrives in darkness — in inattention. When there is full awareness, it is exposed.

Questioner:

You say we block ourselves when we say it is impossible to be free.

Teacher:
Yes. The moment you say, "I cannot be free," you have already accepted the prison. That statement is not a fact; it is a conclusion of thought.

Questioner:
So, one must not conclude either way.

Teacher:
Exactly. One must look.

Questioner:
And when the mind looks without reaction?

Teacher:
Then the totality of conditioning is seen — not as separate fragments, but as a whole. And when it is seen as a whole, it ends.

Questioner:
Ends completely?

Teacher:
Yes. Because there is no longer a centre that is carrying it forward. That ending is freedom from the self.

Questioner:
So, freedom is not something to be achieved in time.

Teacher:
Freedom is now — when the mind sees without thought.

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Self-Knowledge

Self-knowledge is not something to be acquired through any system, method, or authority. No book, no teacher, no psychologist can give it to you. They may describe, analyse, interpret — but what they offer is always second-hand. Self-knowledge is not information about yourself; it is the direct perception of yourself as you are, from moment to moment.

To know oneself, one must observe oneself in relationship — not in isolation. Relationship is the mirror in which we are revealed. When you speak to another, when you feel hurt, jealous, afraid, affectionate, possessive, lonely — in those moments you are seeing yourself in action. You are not seeing an idea about yourself, but the living movement of your mind.

But what do we usually do when something is revealed in this mirror? We judge it. We say, "This is right, this is wrong." We justify, condemn, suppress, or explain it away. In doing so, we turn away from the fact. We replace observation with opinion. And opinion is always the past — memory, conditioning, and habit.

To observe without judgment is extraordinarily difficult, because the mind is trained to evaluate. From childhood we are taught to compare, to measure, to approve or disapprove. This constant measuring becomes the structure of the "me." Yet the very act of measurement distorts what is seen. A mirror does not say, "This is ugly" or "This is beautiful." It simply reflects. But the mind almost never reflects; it interferes.

When there is an earnest interest to see what one actually is — not what one should be — a different quality of attention

comes into being. In that attention there is no condemnation, no justification, no choice. There is only awareness. In that awareness, thought is quiet, and the mind is directly perceiving its own movement.

This direct seeing is not gradual. It is not something to be cultivated. It happens instantly when there is complete attention. And in that seeing, conditioning begins to dissolve, not through effort, but because it is being exposed to the light of awareness.

The mind, whether highly educated or very simple, is always conditioned — by culture, by experience, by fear, by desire. Any movement of thought is within this conditioning. So, freedom cannot come through thought. Freedom is not an extension of what we are; it is the ending of what we are.

When the mind sees itself as it is, without distortion, without escape, without choice, then it is no longer trapped in its own limitations. In that silence, something entirely new — something beyond the field of thought — can be discovered.

That discovery is not the result of effort. It is the natural flowering of deep self-knowledge.

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Questioner:
You said that self-knowledge is not according to any formula, and that going to a psychologist or psychoanalyst does not give self-knowledge. Then what is self-knowledge?

Teacher:
Self-knowledge is the direct perception of yourself as you are, from moment to moment. Not as you think you are, not

as you wish to be, and not as others say you are — but as you actually are in daily living.

Questioner:
But surely analysis helps. If I understand my past, my childhood, my conditioning, will that not help me know myself?

Teacher:
Analysis may give information, but information is not self-knowledge. Analysis is still thought examining thought. The analyser is himself conditioned, so his conclusions are also conditioned. You may accumulate many explanations about yourself, but you are still looking at words, not at the living movement of the mind.

Questioner:
Then how does one actually see oneself?

Teacher:
Through relationship. Relationship is the mirror in which you see yourself. When you are with another — your wife, your husband, your child, your neighbour — you are constantly reacting. You get hurt, you feel jealous, attached, afraid, irritated, pleased. Those reactions show you exactly what you are.

Questioner:
So, relationship is more revealing than solitude?

Teacher:
Yes. In isolation you can imagine you are calm, loving, patient. But in relationship the truth comes out. Someone says a word, and instantly you are angry. Another ignores

you, and you feel hurt. In these moments you are seeing yourself as you are.

Questioner:
But when I see these reactions, I don't like them.

Teacher:
That is where the difficulty begins. The moment you don't like what you see, you start to judge. You say, "This is bad; I must not be angry. This is wrong; I should not be jealous." In judging, you stop observing. You turn away from the fact.

Questioner:
Why does judging prevent self-knowledge?

Teacher:
Because judgment is based on the past — on what you think you should be. When you judge, you are comparing what is with an ideal. That comparison distorts perception. You are no longer seeing what is; you are seeing it through a screen of opinion.

Questioner:
Then how should one look?

Teacher:
Like a mirror looks — without distortion. A mirror does not say, "This is ugly" or "This is beautiful." It simply reflects. Can the mind do that? Can it look at its anger, its fear, its jealousy without condemning or justifying?

Questioner:
That seems very difficult.

Teacher:

It is difficult because we have been trained to evaluate, to compare, to choose. But if there is earnest interest to understand oneself, then there comes a different quality of attention. In that attention, there is no judgment — only awareness.

Questioner:
And what happens when there is such awareness?

Teacher:
Then you see the whole movement of a reaction — how it arises, how it continues, how it wants to justify itself or escape. In that seeing, there is no conflict. And what is seen clearly begins to dissolve.

Questioner:
So, awareness itself brings change?

Teacher:
Yes. Not the awareness of an "I" trying to change, but awareness in which the "I" is not operating. When the mind sees itself without distortion, conditioning begins to drop away.

Questioner:
You say the mind is conditioned. What does that mean?

Teacher:
It means the mind is shaped by culture, by religion, by fear, by pleasure, by experience. Whether it is very learned or very simple, it is still limited by what it knows. Thought is always within this field of conditioning.

Questioner:
Then freedom cannot come from thought?

Teacher:
Never. Thought can only move within what it knows. So, any freedom that thought imagines is still within its own prison. True freedom is something entirely different — it comes when the mind understands its own limitation and becomes quiet.

Questioner:
And that quietness comes through self-knowledge?

Teacher:
Yes. Through seeing yourself in the mirror of relationship without distortion, without choice, without escape. In that seeing, the mind is freed from its conditioning. And only such a mind can discover what lies beyond the field of thought.

Questioner:
So, self-knowledge is the doorway to freedom.

Teacher:
Not a doorway you walk through, but a light that dispels the darkness. Where there is clear seeing, there is freedom.

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When the Observer is not

If fear does not dissolve when it is observed, it means the observer is still operating.

Fear is not ended by merely looking at it. One may say, “I am observing my fear,” but who is this “I”? That “I” is thought — the past, memory, experience, the desire to change, escape, or overcome what is. As long as that centre exists, fear continues in a different form.

To observe fear without an observer means there is no psychological distance between the one who sees and what is seen. Ordinarily we say, “I am afraid,” which implies two things: an “I” and a state called fear. That division is created by thought. Thought says, “This fear is mine. I must control it, analyse it, get rid of it.” In this very movement, fear is sustained.

When observation is pure, there is no such division. There is only the movement of fear itself — its sensation, its tightening, its vibration, its images — without a centre judging, naming, condemning, or seeking an outcome. In that moment there is no “me” who is afraid; there is only fear. And because there is no resistance, no direction, no escape, fear has no ground on which to continue.

If fear persists, it means that thought has entered, subtly or grossly. It may enter as analysis, as comparison, as memory, as hope, or as the wish to be free of fear. All these are movements of the observer. The observer is time. The observer is the past trying to modify the present. And wherever the observer is active, there must be conflict — therefore fear continues.

So, the question is not how to get rid of fear, but whether the mind can see fear without becoming something separate from

it. Can you watch fear as you would watch a cloud move across the sky — without choice, without motive, without interference? In such watching there is no psychological centre, and therefore no continuity of fear.

Truth is simple: where there is an observer, there is fear; where there is only observation, fear ends.

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Questioner:
You said something that struck me deeply: "If fear does not dissolve when it is observed, it means the observer is still acting." Can you explain what that means?

Teacher:
Let us look at it very quietly. We are used to saying, "I am afraid." In that statement there are already two things — an "I" and a state called fear. That division seems natural, but it is not. It is created by thought.

Questioner:
So, the "I" who is afraid is not separate from fear?

Teacher:
Exactly. The "I" is made out of memory, experience, and images — all of which are reactions to fear and pleasure. So, when you say, "I am afraid," you are naming the movement of fear and at the same time creating a centre that claims ownership of it. That centre then tries to control, escape, or suppress fear. That very movement is fear continuing in another form.

Questioner:
But I try to observe fear. I sit quietly and watch it. Yet it does not disappear.

Teacher:
Who is watching? Is it not the same "I" who wants to be free of fear? That observer is not neutral. It is loaded with desire, with memory, with hope. It says, "This is unpleasant; I must end it." So even though you call it observation, it is still a form of struggle.

Questioner:
So, my observing is actually interfering?

Teacher:
Yes. Most observation is really disguised control. We look at fear with a motive — to change it, to dissolve it, to overcome it. That motive comes from the observer, and therefore the observer is still acting.

Questioner:
Then what is it to observe without an observer?

Teacher:
It means there is no centre standing apart from what is being seen. There is only the fact. Not "I am afraid," but simply the movement of fear — the quickening of the heart, the tightening of the body, the images, the sense of threat.

Questioner:
That sounds very subtle. How does one actually do it?

Teacher:
You cannot "do" it. The moment you try to do it; the observer has come back. It happens when the mind sees the truth that the observer is the observed. Then the division drops away naturally.

Questioner:

And what happens to fear then?

Teacher:
When there is no division, fear has no continuity. It may arise as a sensation, but it does not become a psychological problem. It does not accumulate; it does not project into tomorrow. It ends because there is no centre to carry it forward.

Questioner:
So, fear lives on through thought?

Teacher:
Yes. Thought gives fear a past and a future. Thought says, "I was afraid yesterday," and "I may be afraid tomorrow." In this way fear becomes a permanent shadow. But in pure observation there is only the present movement, and that movement has no root.

Questioner:
Are you saying that attention itself dissolves fear?

Teacher:
Attention in which there is no observer dissolves fear. Attention without choice, without direction, without motive. In such attention there is no psychological "me," and therefore no fear.

Questioner:
That means freedom is not something I achieve.

Teacher:
Freedom is what remains when the "I" is not operating. The ending of fear is not an achievement of the self; it is the absence of the self in observation.

Questioner:
So, the real question is whether the mind can see without becoming the centre.

Teacher:
That is the whole of meditation — to see without a seer, to listen without a listener, to observe without an observer. In that seeing, truth acts. And fear, which is born of division, naturally comes to an end.

*****

Where the “I” is not

There is life — vast, ancient, immeasurable.

There is nature — the earth, the trees, the rivers, the animals, the birds. There is wind moving without intention, water flowing without memory, space without centre, heat without purpose, stars and planets moving in an order that is not designed by thought.

In all this immensity there is no “me” and no “I.”

The “me” is a small invention of thought. It is a bundle of memories, fears, ambitions, pleasures, and wounds. It has no existence in the movement of life itself. The river does not say, “I am flowing.” The wind does not say, “I am moving.” The stars do not declare, “I am shining.” Only the human mind, trapped in thought, has created a centre that claims experience, possession, and continuity.

When the mind is quiet, when thought is not projecting its images, there is only this vast movement of life. The breath, the heartbeat, the sunlight on the leaf, the sound of a bird — none of these belong to a “me.” They are happening. And you are part of that happening, not separate from it.

The moment the “I” enters, division begins. “I am different from nature.” “I am different from others.” “I am separate from the world.” From this false separation come fear, greed, violence, and loneliness. We then try to find security, identity, and meaning in a world that we ourselves have fragmented.

But when there is a direct perception of life as a whole — not as an idea, not as a belief, but as a living fact — the “me” has

no place. There is only the movement of existence: sky and earth, breath and heartbeat, birth and death, silence and sound.

In that seeing there is no need to become anything. There is no need to achieve, to compare, to arrive. There is only what is — timeless, effortless, and whole.

Where the “I” ends, life begins.

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Questioner:
You made a very strong statement: “There is life, nature, wind, water, space, heat, stars and planets — and there is absolutely no ‘me’ and no ‘I’.” That sounds poetic, but is it actually true? I feel myself very real.

Teacher:
Let us look at it, not poetically, but factually. Look at a tree. It grows, flowers, bears fruit, and withers. Does it have an “I”? Look at a river. It moves, changes, nourishes the land, and disappears into the sea. Does it say, “I am the river”? Look at the stars — moving in vast rhythms over millions of years. Where is the “me” in all that?

Questioner:
But human beings have consciousness. We know that we exist.

Teacher:
We are conscious, yes. But what is that consciousness made of? It is made of memories, images, experiences, hurts, pleasures, fears, ambitions — all stored by thought. That

collection of memory calls itself “me.” But that is not life; it is a record of the past.

Questioner:
Are you saying the “me” is only memory?

Teacher:
Memory and the movement of thought. Without memory you could not speak, drive a car, or recognize a face. That is practical. But psychologically, the “me” uses memory to create an image of itself — “what I am,” “what I was,” “what I should be.” That image then pretends to be a permanent entity.

Questioner:
But surely, I am more than just an image.

Teacher:
Are you? Look at it carefully. When you say, “I am hurt,” what is that “I”? It is the memory of having been hurt. When you say, “I am ambitious,” it is the memory of wanting to become something. Remove memory and its projections, and where is the “I”?

Questioner:
But there is still the body.

Teacher:
The body is part of nature — like a tree, like an animal. It breathes, it ages, it dies. The body does not say, “I am somebody.” It is thought that says that.

Questioner:
So, the “me” is a kind of psychological add-on?

Teacher:
Exactly. Life is moving — breathing, seeing, hearing, touching. Thought comes in and says, “This is happening to me.” That creates a centre. And from that centre comes fear, desire, attachment, and conflict.

Questioner:
Why does that centre cause so much trouble?

Teacher:
Because it separates itself from life. It says, “I am here and the world is there.” It says, “My happiness, my survival, my success.” But in nature there is no such separation. The wind does not compete with the tree. The river does not envy the ocean. Everything moves in relationship.

Questioner:
So, when we live as the “me,” we are living against the movement of life?

Teacher:
Yes. We are trying to stand apart from a movement that is whole. And in that separation, there is insecurity. That insecurity becomes fear. Fear becomes violence, greed, and endless struggle.

Questioner:
Then what is it to live without the “me”?

Teacher:
It is to live as part of the movement of life — not as an observer standing outside it. You see a tree, and there is only seeing. You hear a bird, and there is only listening. You feel the wind, and there is only sensation. There is no psychological centre claiming it.

Questioner:
That sounds like a great freedom.

Teacher:
It is freedom — but not the freedom of the "I." It is the freedom from the "I." When the centre is not there, there is no conflict between what is and what should be. There is only what is.

Questioner:
So, life itself has no "me"?

Teacher:
Life has no centre. It is endless movement — birth and death, light and darkness, growth and decay. Only thought invents a centre and calls it "me."

Questioner:
And when that centre ends?

Teacher:
Then there is only life — wind and water, earth and sky, heartbeat and silence, stars and space. Not experienced by "me," but lived as what is. That is wholeness. That is what it means to be truly alive.

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Flowering Beyond the Self

When we ask whether each one of us is flowering, we are not asking whether we are successful, comfortable, or admired. Flowering has nothing to do with achievement. A flower does not strive to bloom; it blooms because it is alive, because there is no resistance in it. In the same way, a human being flowers when there is no inner contradiction, no struggle to become something.

But most of us are not flowering. We are struggling to fit into patterns, to belong to a group, to become somebody. Thought has built an image of what we should be, and we are forever trying to live up to it. That struggle is not growth; it is distortion.

Why is thought limited? Because thought is born of memory, of experience, of the past. No matter how vast the past may be, it is always finite. Thought can only move within what has been. Therefore, whatever it touches becomes limited. When thought tries to understand life, love, or beauty, it reduces them to something it already knows. That is why thought can never touch the immeasurable.

You identify yourself with a small group—your family, your nation, your religion, your ideology—because it gives you a sense of belonging and security. But that very identification is the root of division. You say, "I am this, you are that." And in that division, there is conflict. If you really felt yourself to be the whole of humanity, there would be no "other" to fight, no one to hate. The suffering of any human being would be your suffering.

Can love be cultivated by thought?
Can you practise love?
Can you discipline yourself into compassion?

Thought can create images of love, ideals of love, rules about love. But that is not love. Love is not something you grow through effort. Love comes when the self is absent. And the self is the product of thought.

Can you be empty—not empty because you are absorbed in a mountain, a cloud, a tree, or a beautiful sound—but empty of yourself? To be absorbed by something beautiful is still a form of escape. You are still there, enjoying, experiencing. To be truly empty is to have no centre that is accumulating experience.

Ideas, ideals, and religions are the toys of thought. We play with them, take comfort in them, identify with them. But when they are questioned, when they are shaken, we become frightened, because behind them is our own emptiness and insecurity. We cling to beliefs because we are afraid to stand alone.

When mechanical thought—thought that is repeating, calculating, protecting the self—comes to an end, something else operates. That something is not invented by you. It is not the product of effort. It comes when the mind is utterly quiet.

And where there is beauty or love, there is no mischievous thought. There is no "me" wanting, comparing, manipulating. There is only a deep, silent awareness.

That is flowering.

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Questioner:
You ask whether each one of us is flowering in this small community. What do you mean by flowering?

Teacher:

Flowering is not becoming something. A flower does not strive to bloom; it blooms because it is alive, because nothing in it resists its own nature. In the same way, a human being flowers when there is no inner contradiction, no struggle to become, no effort to fit into an image.

Questioner:
But most of us are struggling—to improve ourselves, to be better, to be something.

Teacher:
Yes, and that struggle is precisely why there is no flowering. Thought has created an idea of what you should be, and you are forever chasing that idea. In that chase, you are never free to be what you are.

Questioner:
Why is thought itself so limited?

Teacher:
Because thought is born of the past—of memory, of experience. However great that experience may be, it is always finite. Thought can only move within what it already knows. So, when it tries to grasp something vast—like love, beauty, or truth—it reduces them to something small and familiar.

Questioner:
You also say we identify with small groups—family, nation, religion. Why do we do that?

Teacher:
Because it gives us a sense of belonging, of being protected. But that belonging is based on exclusion: "I am this, you are that." From that division comes conflict. If you really felt

yourself to be the whole of humanity, then the sorrow of any human being would be your sorrow.

Questioner:
Is it possible to feel that way, or is it just an ideal?

Teacher:
It is possible only when the self is not. The self is the centre that says, "I belong to this." When that centre is absent, there is no division.

Questioner:
Can love be cultivated through thought—through practice or discipline?

Teacher:
Can you practise love? Thought can invent rules and ideals of love, but love itself comes only when the self is absent. Where there is calculation, there is no love.

Questioner:
You speak of being empty. What does that mean?

Teacher:
To be empty is to be free of the self. Not absorbed in a mountain, a cloud, or a beautiful sound—that is still escape. To be empty is to have no centre that is accumulating experience, no "me" saying, "I am enjoying this."

Questioner:
Why are we so attached to ideas and religions?

Teacher:
Because they give us psychological shelter. They are toys that keep us occupied and give us a sense of identity. But

when they are questioned, fear arises—because behind them is our own insecurity.

Questioner:
And when thought stops, what happens?

Teacher:
When mechanical thought—the thought that repeats, protects, and seeks—comes to an end, something else operates. It is not of your making. It comes with a quiet mind.

Questioner:
Is that where beauty and love are?

Teacher:
Yes. Where there is beauty or love, there is no mischievous thought—no centre wanting, comparing, or using. In that absence of the self, there is flowering.

Questioner:
So flowering is not something to achieve, but something that happens when the self is quiet.

Teacher:
Exactly. And in that quietness, life reveals itself.

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Action Without Fragmentation

We ask whether there is an action that leaves no scar behind it—no regret, no sense of "I should have done differently," no lingering shadow. Almost every action we know is fragmentary because it arises from a divided mind: one part wants, another fears; one-part judges, another justifies. Out of that inner conflict, whatever we do is incomplete, and therefore it breeds remorse, guilt, or pride.

An action that is whole can only come when the mind itself is whole.

But what makes the mind fragmented? It is thought, moving as memory, as experience, as image. Thought says, "This is me, that is not me," "I am safe here," "I am threatened there." So thought is constantly seeking security. It wants to anchor itself in something—money, relationship, belief, ideology, knowledge, achievement. But is there actually security in any of these?

Look closely. Everything that thought clings to is uncertain. Relationships change. Bodies age. Possessions are lost. Beliefs collapse. Even knowledge becomes obsolete. So, when thought seeks psychological security, it is chasing something that does not exist. It is trying to build a permanent home in a world of impermanence. That is why fear is inevitable. Psychological security is not real—it is an illusion created by thought to protect itself.

Then we come to attention.

We think attention means concentration—focusing, forcing the mind to stay on one thing, pushing away distractions. But who is doing this forcing? It is thought again. And the very thought that says, "I must concentrate," is also the movement that wanders, resists, and escapes. So, concentration is

conflict. One part of the mind is trying to control another part. That is not attention; that is division.

True attention is something entirely different.

Have you ever been so completely present that there was no observer and no observed? Perhaps when you saw a beautiful sunset, or listened to a bird, or were deeply quiet—there was no "me" looking, only seeing. That is attention. In that state there is no centre, no "I" from which you are attending. There is no choice, no effort, no distraction. There is only what is.

To attend is to be free of the centre.

And it is only when there is such attention that insight happens. Insight is not a conclusion of thought; it is a sudden seeing of truth. When you have an insight into the nature of thought—how it divides, how it seeks security, how it creates the self—then thought naturally falls into its right place. It becomes a tool for practical living, not the master of your inner life.

Out of that clarity, action is no longer fragmentary. It is whole. It leaves no residue, no regret, no shadow. It is complete in itself.

That is the action of intelligence.

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Questioner:
Is it possible to act in such a way that there is no regret afterward, no feeling that something was left undone or wrongly done?

Teacher:

Only when action is not fragmentary. Most of our actions come from conflict—from wanting and not wanting, from fear and desire. Such actions are partial, and therefore they leave a residue. That residue is regret, guilt, or pride.

Questioner:
So, action is incomplete because the mind itself is divided?

Teacher:
Yes. The mind is divided because thought has created a centre—an "I" that seeks security, continuity, and importance. From that centre, every action is self-protective or self-expanding. Such action can never be whole.

Questioner:
Is there any real security in the things thought seeks—money, belief, relationship, success?

Teacher:
Look at them carefully. Everything thought depends on is uncertain. Money can be lost. Relationships change. Beliefs can be shaken. Bodies grow old. So what thought calls security is merely a hope, an illusion. Because it is illusion, it inevitably breeds fear.

Questioner:
Then psychological security does not exist at all?

Teacher:
Not in the way thought imagines it. The search for psychological security is the very root of insecurity.

Questioner:
But if there is no security, how can one live?

Teacher:
By seeing the truth of insecurity. When you see a false thing as false, you no longer pursue it. In that very seeing, there is a different kind of stability—not based on belief or possession, but on understanding.

Questioner:
You often speak of attention. But to attend, don't I have to concentrate, to make an effort?

Teacher:
Is concentration attention? When you concentrate, you exclude. One part of the mind tries to hold onto something while pushing away everything else. That very effort creates conflict. And conflict is distraction.

Questioner:
Then the very thought that tries to concentrate is also the cause of distraction?

Teacher:
Exactly. Thought is the movement of division. It says, "This is important, that is not," and in that division it creates struggle. That struggle is not attention.

Questioner:
Then what is attention?

Teacher:
Have you ever listened to something with such intensity that there was no listener, only listening? In such a moment there is no centre, no "me" gathering experience. There is just the fact. That is attention.

Questioner:

So, to attend means there is no centre from which I am attending?

Teacher:
Yes. The centre is thought. When thought is quiet, attention is. In that state there is no otherness, no deviation, no distraction. There is only what is.

Questioner:
And what happens to thought in such attention?

Teacher:
When there is insight into the nature of thought—how it divides, how it seeks security, how it creates the self—thought naturally finds its right place. It becomes a useful instrument for daily life, not the ruler of the psyche.

Questioner:
And from that, action is different?

Teacher:
Completely. Action then is not born of fear or desire. It is whole. And because it is whole, it leaves no regret, no shadow. It is finished in the very doing.

Questioner:
So, freedom is not in controlling thought, but in seeing it.

Teacher:
Seeing is the ending. And from that ending, there is a new beginning—an action that is not fragmentary.

*****

The Crisis Is Now

The crisis of human life is not something waiting for us tomorrow, nor is it something buried in yesterday. It is here—now, in this moment, in this breath, in this thought, in this relationship. We live as though the crisis were somewhere else: in the future, in society, in politics, in another person. But the real crisis is the movement of our own mind as it is, right now.

And the tragedy is that we are never actually here.
We live in words, in memories, in projections, in what we have been and what we hope to become. The mind is trapped in the movement of time— "I was," "I am," "I will be." That single verb, to be, carries the whole weight of the past and the whole promise of the future. It is through that verb that the self continues.

When you say, "I am angry," you have already created a continuity.
When you say, "I will change," you have postponed the ending of what is.
When you say, "I will love," love has already been destroyed.

The word gives time.
Time gives postponement.
Postponement gives the continuation of disorder.

So, the mind that lives in the word to be is incapable of meeting life as it is.

The present is not a point between past and future. The present is the only actuality. It is where fear arises, where conflict is born, where sorrow and pleasure occur. But when the mind approaches the present through the past—through memory, through knowledge, through what it thinks it is—it

never actually touches the present. It touches only its own projections.

That is why there is no transformation.

We think time will change us.
We think practice will make us better.
We think tomorrow will bring clarity.

But time is the enemy of truth.
Time is the movement of the self.

To see this is not an idea; it is a perception. And perception is action.

If you see a snake in front of you, you do not say, “I will move away.” You move. There is no interval between seeing and acting. The seeing is the action. In the same way, if you see the danger of the word to be—the danger of psychological time—the mind drops it instantly. Not gradually. Not tomorrow. Now.

That dropping is meditation.

Meditation is not sitting in a posture, not controlling breath, not repeating words. Meditation is to be free of the movement of time as the self. It is to see that the observer who says “I am” is the root of conflict.

When the mind is no longer caught in what it was or what it will be, there is a strange and extraordinary thing: there is only what is. And what is does not need time to be understood. It needs attention.

In that attention, there is no postponement, no becoming, no struggle. There is only direct contact with life.

That is why the crisis is always now.

And that is why freedom is always now.

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Questioner:
You say the crisis is not in the future or the past but in the present. That sounds strange. Surely the problems of the world are caused by the past and will be solved in the future?

Teacher:
That is how we usually think. But look closely. The past exists only as memory in the present. The future exists only as an idea in the present. So where is the crisis actually taking place? It is in this moment; in the way the mind is now.

Questioner:
But we have to learn from the past and plan for the future, don't we?

Teacher:
For technical matters, yes. But psychologically, the past and the future are the movement of the self-continuing itself. When you say, "I was hurt," "I am afraid," "I will change," you are using time to protect and prolong the "me." That very movement is the crisis.

Questioner:
Are you saying the word "I am" creates the problem?

Teacher:
Look at it carefully. The verb to be carries the weight of becoming—of what has been and what should be. "I am angry," "I will become peaceful." In that, the mind gives itself time. And in giving itself time, it avoids ending what is.

Questioner:
So, time becomes a way of escaping from the present?

Teacher:

Exactly. The present may be painful, confusing, or frightening. So, the mind says, “I will change,” “It will be better tomorrow.” That postponement is the escape. And in that escape, the present crisis continues.

Questioner:
Then what is the right relationship to the present?

Teacher:
To meet it without time. That is, without saying, “I will” or “I was.” To look at what is happening now—fear, anger, sorrow—without translating it into past or future.

Questioner:
But that seems very difficult. The mind is always thinking in time.

Teacher:
It is difficult only when you try to change it gradually. But when you see a real danger, do you need time to act?

Questioner:
No. If a bus is coming toward me, I move instantly.

Teacher:
Exactly. The seeing is the action. In the same way, if you see the danger of psychological time—of living through “I am” and “I will be”—that seeing brings an immediate ending.

Questioner:
So, freedom is not something to be achieved later?

Teacher:
No. Freedom is now or it is never. When you say, “I will be free,” you are still in bondage to time.

Questioner:
Then what is meditation in all this?

Teacher:
Meditation is not practice. It is the ending of the movement of time in the mind. It is to be completely with what is, without the idea of becoming something else.

Questioner:
And that ends the crisis?

Teacher:
Yes. Because the crisis is the mind escaping from what is. When there is no escape, there is clarity. And clarity is action.

Questioner:
So, the revolution you speak of happens in the present, not in the future?

Teacher:
There is no other place for it. The present is the only door. When the mind steps through it without carrying the past or the future, the crisis ends.

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To Look at Fear Without Escape:

Fear is not something distant or abstract; it is something immediate, living in us from moment to moment. But before one can understand fear, one must first acknowledge it. Most of us do not even know we are afraid. We are uneasy, restless, anxious, irritated, but we rarely say, quietly and honestly, "I am afraid." We cover it with explanations, with busyness, with words. The very first step, therefore, is to be aware that there is fear—not as a theory, not as a label, but as an actual feeling in the body and in the mind.

And then one must see what one is afraid of. Is it loneliness? Failure? Being nobody? Losing someone? Death? The future? The unknown? Usually, we jump over this part. We feel fear and immediately want to get away from it—through distraction, through comfort, through beliefs, through activity. But when you escape, you never meet fear. You only move away from it, and what you do not meet you cannot understand.

So, Krishnamurti says: do not escape. This is the heart of the matter.

When fear arises, notice the movement of running away—wanting to switch on the television, to think of something else, to blame someone, to rationalize. See that movement without condemning it. The moment you see the escape; it begins to lose its power. Then you are left with the simple fact: there is fear.

Now comes something very subtle and very important: how do you look at fear?

If you look at it with words— “This is terrible,” “I must get rid of it,” “I was afraid yesterday also”—then you are not really looking. You are thinking about fear, not seeing it. Thought always brings the past, memory, comparison. That creates distance between you and what is actually happening now.

To look truly, there must be attention.

Krishnamurti gives the simple example of looking at a tree. When you really look at a tree, you don’t just glance at it. You notice the curve of the branches, the texture of the bark, the light on the leaves, the movement of insects, the play of shadow and wind. In that moment, there is no “you” separate from the tree. There is only seeing.

In the same way, you must look at fear.

Look at the tightening in the stomach.
Look at the quickening of the heart.
Look at the images in the mind.
Look at the sense of danger, loss, insecurity.

Do not name it. Do not judge it. Do not try to change it. Just watch.

This watching is not passive. It is intensely alive. It is a flame of awareness in which nothing is hidden. When you look at fear in this way, without running, without choosing, without condemning, something extraordinary happens: fear begins to reveal its structure. You begin to see that fear is made of images, memories, and projections into the future. You see how thought is sustaining it.

And in that seeing, fear starts to dissolve—not because you fought it, not because you escaped it, but because you understood it.

Understanding is the ending.

So, fear does not end through courage, willpower, or discipline. It ends when there is direct perception—when you look at it as you would look at a tree, with total attention, without a centre that says "I am afraid."

In that attention, there is no "I" and no "fear."
There is only awareness.
And in that awareness, fear has no place to hide.

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Questioner:
You say that to understand fear I must not run away from it. But fear is painful. It is uncomfortable. Why should I stay with something that hurts?

Teacher:
Because anything you avoid controls you. What you escape from becomes stronger. When you turn away from fear, it does not disappear; it only goes underground and begins to operate in hidden ways—through anxiety, ambition, aggression, or attachment. So, the very discomfort you are trying to avoid is what you must understand.

Questioner:
But the moment fear arises, I immediately want relief. I want to distract myself, think of something else, talk to someone, or justify it. That seems natural.

Teacher:
That reaction is natural, but it is not intelligent. Notice that you are more interested in getting away from fear than in understanding it. This means fear is already dictating your behaviour. Can you see that? The desire to escape is part of fear itself.

Questioner:
So, you are saying that fear and escape are not two separate things?

Teacher:
Exactly. The urge to escape is fear in another form. The mind says, "This is unpleasant; I must not feel this," and immediately begins to move away. But that movement is fear continuing itself. When you see this directly, not as an idea but as a fact, a new quality of attention comes into being.

Questioner:
What do you mean by attention?

Teacher:
To attend is to look without choice. It is to be completely with what is. Suppose you are looking out of a window at a tree. If you really look at it, you notice the shape of its branches, the roughness of the bark, the movement of the leaves, perhaps even ants crawling on the trunk. In that moment, you are not thinking about the tree—you are seeing it.

Questioner:
Yes, but fear is not a tree. It is inside me.

Teacher:
Is it? Or is it something you observe? The moment you say, "I am afraid," you have already created a distance between

yourself and fear. There is the "I" and there is the "fear." But is that separation real? Or is it thought dividing what is actually one movement?

Questioner:
Then what is fear, if not something that happens to me?

Teacher:
Fear is a sensation, a movement of thought, a tightening in the body, an image of something that might happen. All of this together is fear. There is no separate observer apart from it. But thought creates the idea of an observer who says, "I am afraid, and I must do something about it."

Questioner:
So, when I say, "I must get rid of fear," I am still within fear?

Teacher:
Yes. You are merely changing its form. One form is trembling and anxiety; another form is the desire to escape, to control, to overcome. But it is still fear operating.

Questioner:
Then how should I look at fear?

Teacher:
As you would look at the tree—without motive. Without wanting it to be different. Without trying to name it or explain it. Just watch.

Questioner:
That sounds very simple, but in practice fear feels overwhelming.

Teacher:

It feels overwhelming because you are resisting it. Resistance gives energy to what you resist. When you say, “I must not be afraid,” you are already in conflict. Conflict multiplies fear. But if you say, “Let me see what this thing is,” without condemnation, a different energy is present.

Questioner:
Are you suggesting that I welcome fear?

Teacher:
Not welcome it and not reject it. Both are reactions. Just see it. Feel it. Let it reveal itself. Look at the way it moves in the body, the way it creates images in the mind, the way it projects into tomorrow. Watch all of that as you would watch clouds moving across the sky.

Questioner:
And if I watch it like that, what happens?

Teacher:
Then fear begins to tell its own story. You see that it is built out of memory and imagination. You see that it is always about the future or the past, never about what is actually happening now. And in that seeing, fear begins to lose its substance.

Questioner:
So, understanding fear is not a matter of analysis, but of direct perception?

Teacher:
Precisely. Analysis is still thought examining itself. But perception is something else. It is like light. When there is light, darkness disappears; you do not have to push it away.

In the same way, when there is clear attention, fear fades because it has been understood.

Questioner:
Then fear ends through seeing, not through effort.

Teacher:
Yes. Effort implies conflict. Seeing implies clarity. And clarity is the ending of fear.

Questioner:
So, to look at fear completely, I must not run away, not explain, not justify—but simply watch.

Teacher:
And in that watching, you will find that there is no "you" separate from fear. There is only awareness. And where there is awareness, fear cannot survive.

Questioner:
That seems to bring a strange sense of quiet.

Teacher:
That quiet is the mind free from conflict. And in that quiet, there is no fear.

*****

To see Truth or Falseness does not demand effort

When you make an effort, you are already divided. There is you who wants to see, and something you want to see. This division is the beginning of distortion.

Truth is not something distant that you must struggle toward. Falseness is not something that must be fought. Both are seen the moment there is simple, silent attention.

Effort is born of desire —
the desire to become something,
to arrive somewhere,
to achieve clarity,
to get rid of confusion.

But this very desire creates the fog.

When you are trying to see truth,
you are not seeing;
you are trying to be something other than what you are.
That movement of becoming prevents direct perception.

Consider a simple fact:
when you see a snake on the road,
you do not make an effort to see it.
You see it instantly.
There is no discipline, no method, no practice involved.
Seeing is immediate because danger is present.

In the same way, when the mind sees its own fear, greed, jealousy, or illusion as danger,
the seeing is instantaneous.

No will is needed.
No control is needed.
No gradual change is needed.

Effort belongs to time.
Truth is not in time.

Effort says:
“I am confused now, but I will become clear later.”
But clarity is not in the future.
It is either seen now or it is not seen at all.

To see falseness is to end it.
Not to suppress it,
not to fight it,
not to analyse it endlessly —
but to see it.

And seeing happens only when there is no motive,
no choice,
no direction,
no ambition to become something better.

When you simply observe what is —
your fear, your sorrow, your beliefs, your contradictions —
without condemning or justifying,
there is a natural intelligence at work.
That intelligence does not belong to the “me.”
It is not personal.
It is not cultivated.

It is the light of awareness itself.

In that light,
falseness reveals itself as falseness,

and truth stands alone without being sought.

So, truth is not something to be achieved.
It is what remains
when effort,
seeking,
and becoming
come to an end.

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Questioner:
You said that to see truth or falseness does not demand effort. But that sounds strange. Surely to see clearly one must try, concentrate, discipline the mind?

Teacher:
Let us go into that very carefully. When you say, "I must try to see clearly," who is the one that is trying?

Questioner:
It is me — the mind that is confused and wants to be clear.

Teacher:
So, there is a division: the mind that is confused and the mind that wants to be clear. One-part judges the other and wants to change it. Is that so?

Questioner:
Yes, that seems right.

Teacher:
And is that division itself not already confusion? One fragment of the mind trying to correct another fragment.

Questioner:
I have never looked at it that way. I thought effort was necessary to overcome confusion.

Teacher:
But look: if you are angry and you make an effort not to be angry, what happens?

Questioner:
The anger continues inside, though I may control its expression.

Teacher:
Exactly. Effort only pushes the problem underground; it does not end it. Now, is it possible to look at anger without trying to change it — just to observe it as it is?

Questioner:
That sounds difficult.

Teacher:
Difficult because you want to do something about it. You want to get rid of it. But the moment you want to get rid of it, you are no longer observing; you are resisting.

Questioner:
So, what does it mean to observe without effort?

Teacher:
It means to look without motive. To see without wanting something in return. Just as you look at a tree or a cloud — you do not try to change the cloud; you simply see it.

Questioner:

But a cloud is harmless. My fear, my sorrow, my confusion — these are painful.

Teacher:
Yes, and because they are painful you want to escape from them. But escape is effort. And effort prevents seeing.

Questioner:
So, are you saying that I should remain with my fear?

Teacher:
Not "should." There is no "should" in observation. Simply remain with what is. Look at fear without naming it, without judging it, without saying, "I must get rid of this." Then you will see something extraordinary.

Questioner:
What will I see?

Teacher:
You will see that fear is not something separate from you. It is you. And when there is no observer standing apart from fear, fear begins to lose its grip.

Questioner:
Are you saying that seeing fear is the ending of fear?

Teacher:
Seeing it completely is the ending of it. But "seeing completely" does not mean analyzing it, tracing it back to childhood, or explaining it. It means being fully attentive to it now.

Questioner:
This attention — is that not effort?

Teacher:
No. Effort implies resistance. Attention is without resistance. When you are deeply interested in something, you are attentive without effort. When you watch a sunset, do you struggle to watch it?

Questioner:
No, I just watch.

Teacher:
Exactly. But when you watch yourself, you bring in ambition, fear, hope, and comparison. That creates effort.

Questioner:
So, truth and falseness are seen in the same way — without struggle?

Teacher:
Yes. When something is false, if you look at it clearly, you see it is false. You do not need to argue with it. A lie does not become truth by repetition or by belief.

Questioner:
But many people believe strongly in their illusions.

Teacher:
Belief is a form of resistance to seeing. When you believe something, you no longer look. You cling.

Questioner:
So, to see truth I must drop belief?

Teacher:

Not “must.” See what belief does. See how it prevents fresh perception. When you see that, belief falls away naturally.

Questioner:
This sounds very simple, yet it feels very radical.

Teacher:
It is simple because truth is simple. It is radical because we have complicated life with effort, discipline, authority, and becoming.

Questioner:
So, there is no path to truth?

Teacher:
There is no path. A path implies time, progress, arrival. Truth is not something you reach; it is something you see when the mind is still.

Questioner:
Still through effort?

Teacher:
Still through understanding. When the mind sees that effort is conflict, it naturally becomes quiet.

Questioner:
Then what remains?

Teacher:
Only seeing. And in that seeing, truth is, and falseness has no place.

*****

When We are close to the Earth

When we were close to the earth, to the movement of clouds, to the quiet flow of rivers, to the depth of lakes and the vastness of the sky, there was no division between ourselves and what we called the sacred. Life itself was the mystery. To watch a leaf tremble in the wind or the stars appear at dusk was enough. There was reverence, not cultivated, not taught, but natural.

But gradually, as thought began to dominate our living, we moved away from this direct relationship. We lost touch with nature—not outwardly perhaps, but inwardly. We no longer saw the river; we named it, used it, controlled it. We no longer listened to the silence of the night; we filled it with words, beliefs, and fears. In this separation, a deep insecurity was born.

Out of that insecurity arose the idea of the "divine" as something distant, something apart from life. And once the divine was placed far away, intermediaries became necessary. Thus, priests appeared—not as evil men, but as a product of our confusion and fear. They offered bridges where there was actually no gap, explanations where there was direct perception, rituals where there could have been simple attention.

The priest thrives where there is ignorance of oneself. He stands between man and the immeasurable, not because the immeasurable demands it, but because the mind, conditioned by fear and tradition, seeks authority. In handing over our inquiry to another, we feel relieved; we are no longer responsible for discovering what is true.

But truth is not mediated. It is not to be approached through belief, ritual, or another human being. The moment there is an intermediary, truth is already distorted. The sacred is not in temples, churches, or books; it is in the movement of life itself—in the flight of birds, in the flowing river, in the silence between two thoughts.

To come upon the sacred, one must end this inward dependence. One must look again at the sky, the earth, and oneself, with a mind that is quiet, alert, and free of conclusions. Then there is no priest and no follower, no worshipper and no worshipped—only the extraordinary beauty of what is.

And in that direct seeing without interference of thought, religion begins—not as tradition, but as direct communion with life.

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Questioner:
You said that when human beings lost touch with nature, priests came in as mediators between man and the divine. That sounds disturbing. Are you saying religion began with separation?

Teacher:
Let us look at it without accusation or defence. When human beings lived close to the earth, to the movement of clouds, to rivers, forests, animals, and the vast sky, there was no sense of something sacred being separate from daily life. Life itself was mysterious. To watch the sun rise or the stars appear was enough to awaken wonder.

Questioner:
But people still see rivers and clouds today.

Teacher:
They see them with their eyes, but not with their whole being. We no longer look; we recognize. We name, measure, use, exploit. The river becomes water supply, the forest becomes timber, the cloud becomes data. In that process, relationship is lost.

Questioner:
So, the loss is inward, not merely ecological?

Teacher:
Exactly. Outward destruction is the result of inward separation. When the mind divides itself from nature, it also divides itself from life. And in that division fear is born.

Questioner:
Fear of what?

Teacher:
Fear of insecurity, fear of death, fear of not knowing. The unknown becomes frightening when the mind demands certainty. Thought, seeking safety, begins to invent explanations.

Questioner:
Is that how the idea of God arose?

Teacher:
Not the sense of the sacred, but the idea of God. The immeasurable was turned into something imaginable. Once the divine becomes an idea, it can be believed in, argued about, organized, and controlled.

Questioner:

And once it is organized, authority appears?

Teacher:
Naturally. Where there is belief, there must be someone who knows more, someone who interprets, someone who stands between you and what you are told is sacred. Thus, the priest comes into being.

Questioner:
Are you saying priests deliberately deceive people?

Teacher:
No. They are as conditioned as the rest of society. They exist because people want guidance, reassurance, and hope. The priest is created by the human desire to escape from self-knowledge.

Questioner:
But many people feel comforted by priests, rituals, and temples.

Teacher:
Comfort is not truth. A frightened mind seeks shelter, and belief provides that shelter. But shelter is not freedom. Ritual may soothe the mind, but it does not free it from fear.

Questioner:
So, the priest stands between man and the divine?

Teacher:
Only psychologically. In reality there is no distance. But the moment you accept an intermediary; you deny your own capacity to see. You hand over responsibility for truth to another.

Questioner:
Then what is religion, if not priests, scriptures, and rituals?

Teacher:
Religion is a mind that is deeply attentive. A mind that can watch a bird without naming it, listen to a river without using it, look at itself without condemnation or justification. Such a mind is quiet, innocent, and sensitive.

Questioner:
Is that innocence the sacred?

Teacher:
The sacred is not something to be achieved. It comes when the mind is no longer occupied with becoming something. When there is silence without effort, there is that which cannot be named.

Questioner:
Then what place does nature have in this?

Teacher:
When you are no longer inwardly divided, you are no longer separate from nature. The sky, the river, the tree are not outside you psychologically. There is relationship, not exploitation.

Questioner:
So, returning to nature is not romanticism?

Teacher:
No. It is sanity. To live without relationship to the earth is to live without relationship to oneself.

Questioner:

And in that state, there is no need for a priest?

Teacher:
Where there is direct perception, authority has no place. Where there is understanding, mediation is unnecessary.

Questioner:
So, religion begins where fear and authority end?

Teacher:
Yes. Where the mind stands alone, without belief, without guide, without ritual, quietly observing. In that observation, life itself becomes sacred.

*****

Thought is divisive

Thought is divisive — not occasionally, not under certain conditions, but always. This is not a conclusion drawn from theory; it is a fact that can be observed directly in oneself from moment to moment. Wherever thought operates psychologically, it creates separation. It creates a centre from which it looks, judges, measures and compares. That centre is the self.

Thought is born of memory. Memory is experience, knowledge, accumulation. When thought acts from memory, it inevitably acts from the past. And the past, however refined or educated, is always limited. From this limitation arises division.

Thought says, “I” and “you”, “mine” and “yours”, “what I am” and “what I should be”. In this movement, thought becomes comparison. It measures itself against another, against an image, against an ideal. And comparison is the beginning of conflict.

Where there is comparison, there is jealousy. Where there is jealousy, there is desire to possess — to possess people, ideas, status, power, pleasure, even so-called spiritual experiences. Possession implies fear of loss, and fear inevitably breeds aggression, subtle or gross.

Thought seeks continuity. It wants to survive as the self. So, it clings, accumulates, defends. This defensive movement is what we call attachment. And where there is attachment, there is always anxiety, insecurity and loneliness.

Loneliness is not the absence of people. It is the isolation created by thought. Thought builds psychological walls

around itself and then complains of being alone. It invents relationships, beliefs, pleasures and distractions to escape this loneliness, but all these escapes are still within the field of thought and therefore cannot end it.

Anger is also a product of thought. It arises when the image thought has built about itself is threatened. Violence is not merely physical harm; it is this whole movement of resistance, domination, suppression and indifference. Wherever thought insists on its own continuity, violence is inevitable.

We try to deal with these problems separately — jealousy here, anger there, loneliness somewhere else. But they are not separate. They are different expressions of the same root: the self-centred movement of thought.

As long as thought occupies the centre of consciousness, life will be fragmented. No amount of moral instruction, discipline or idealism can change this fact. Ideals are also products of thought, and therefore they only create further division between what is and what should be.

The danger is not thought itself in its proper place. Thought is necessary for communication, for practical living, for technical knowledge. The danger arises when thought becomes the authority in the psychological domain — when it dictates how one should live, love, relate and be.

Freedom does not come through controlling thought or replacing it with better thoughts. Control implies a controller, which is still thought. Replacement implies choice, which is again thought.

Freedom comes only when thought understands its own nature and its own limits. This understanding is not

intellectual. It is the direct perception of the whole movement of thought as it arises and passes away.

In that perception, there is no centre. There is no observer separate from what is observed. And in that choiceless awareness, thought naturally falls into its right place.

Then there is no division, no jealousy, no fear, no violence. Not because they have been suppressed, but because the source from which they arise has ended.

That ending is not an achievement.
It is the beginning of intelligence.

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Questioner: You say that thought is divisive, not occasionally but always. That sounds extreme. Surely thought also helps us understand and relate to one another.

Teacher: Thought is necessary for practical living. Without thought there would be no language, no communication, no technical knowledge. But psychologically, thought always divides.

Questioner: What do you mean by psychologically?

Teacher: In the inward field of consciousness, where there is identity, fear, desire, relationship and meaning. There thought creates a centre.

Questioner: A centre?

Teacher: The sense of "me". The thinker who says, "This is my life, my experience, my progress, my suffering."

Questioner: And that centre is division?

Teacher: The centre is division. The moment there is a centre, there is something outside it.

Questioner: But is that not inevitable?

Teacher: It appears inevitable only because we have never questioned it.

Questioner: How does thought create division in daily life?

Teacher: Through comparison. Thought compares what one is with what one should be, with what another is, with an image of success, goodness or fulfilment.

Questioner: And comparison leads to jealousy?

Teacher: Inevitably. Where there is measurement, there is envy, competition and fear of being less.

Questioner: And desire to possess?

Teacher: Possession gives the self a sense of continuity. To possess a person, an idea or an experience is to strengthen the image of "me".

Questioner: And fear follows?

Teacher: Always. Fear of loss, fear of change, fear of not being enough.

Questioner: You also say thought is anger and violence.

Teacher: Anger arises when the image thought has built about itself is threatened. Violence is not only physical harm. It is resistance, domination, suppression and indifference.

Questioner: Even loneliness?

Teacher: Loneliness is created by thought isolating itself as a centre. Thought builds psychological walls and then experiences separation as emptiness.

Questioner: So, all these are one movement?

Teacher: Yes. They are different expressions of the same self-centred activity.

Questioner: Can thought ever be free of this division?

Teacher: Thought cannot free itself. That would still be thought acting upon itself.

Questioner: Then what is one to do?

Teacher: Observe.

Questioner: Observe what?

Teacher: The movement of thought itself, as it arises, without judging it, without trying to change it.

Questioner: And what happens in such observation?

Teacher: The observer is no longer separate from what is observed.

Questioner: And without that separation?

Teacher: The centre dissolves.

Questioner: Does thought disappear then?

Teacher: Thought falls into its right place. It no longer dominates.

Questioner: And jealousy, fear, violence?

Teacher: They end because their source has ended.

Questioner: Not through effort?

Teacher: Effort strengthens division.

Questioner: Then what remains?

Teacher: Intelligence.

Questioner: And intelligence is?

Teacher: Awareness without a centre.

Questioner: And that is freedom?

Teacher: That is the beginning of freedom.

*****

Touching the Branches, Not the Root

The so-called religions have never touched thought itself; they have only dealt with its outward expressions. They have concerned themselves with behaviour, with conduct, with rituals, with belief, with morality and discipline, but they have left untouched the root from which all disorder arises.

Thought is the root. Thought creates the self, and the self creates conflict. Religions have tried to control anger, restrain desire, regulate violence and promise peace, but they have not questioned the very movement of thought that produces anger, desire and violence. They have trimmed the branches while leaving the root intact.

Most religions offer ideals. They say, “Be loving,” “Be compassionate,” “Be non-violent,” “Be humble.” But ideals are the inventions of thought. They create a division between what one is and what one should be. That division breeds effort, struggle, guilt and hypocrisy. One tries to become good while remaining inwardly violent.

Religions have also created authority. They have given us priests, gurus, scriptures and systems of belief. Authority replaces understanding. Belief replaces direct perception. One is told what to think, how to pray, what to follow. In this way, thought is not freed; it is conditioned in another direction.

Rituals offer comfort, repetition and a sense of belonging. But repetition dulls sensitivity. Comfort numbs inquiry. Belonging strengthens identity. None of these bring freedom from thought; they only decorate the prison.

Even meditation, as taught by many religions, has become a method, a practice, a system. Methods promise future achievement. They keep the mind in time. They sustain the idea of the meditator progressing towards a goal. This strengthens the self rather than ending it.

The religious mind, as it is commonly understood, seeks security in belief and continuity in tradition. But security is the demand of thought. Continuity is the desire of the self. So, religion becomes another form of self-protection.

What is sacred cannot be approached through belief, ritual or authority. The sacred is not the result of purification, discipline or practice. It comes only when the mind is completely free of the known, completely empty of its own projections.

True religion begins where thought ends, not where it is refined or redirected. It begins with the understanding of thought, not its suppression. When thought sees its own limitations, it naturally becomes quiet. And in that quietness, there is something immeasurable, untouched by human invention.

Until religions question thought itself, they will continue to produce division, conflict and violence in the name of peace. They may change the forms, the symbols and the words, but the content remains the same.

The ending of thought as the centre is the beginning of a truly religious life.

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Questioner: You say that the so-called religions have not touched thought itself, but only its manifestations. What do you mean by that?

Teacher: Religions have dealt with behaviour, not with the root of behaviour. They have tried to control anger, restrain desire, regulate conduct, but they have not questioned the movement of thought that produces these things.

Questioner: But religions speak of love, compassion and non-violence.

Teacher: They speak of them as ideals. And ideals are products of thought.

Questioner: Why is that a problem?

Teacher: An ideal creates a division between what one is and what one should be. That division sustains conflict, effort and hypocrisy.

Questioner: Are you saying ideals prevent real change?

Teacher: Yes. They postpone understanding. One tries to become loving while remaining violent inwardly.

Questioner: But surely discipline is necessary.

Teacher: Discipline imposed by thought is conformity. Understanding brings its own order without discipline.

Questioner: Religions also give methods and practices.

Teacher: Methods keep the mind in time. They promise future attainment. They strengthen the idea of a meditator progressing toward a goal.

Questioner: And that is still the self?

Teacher: Yes. Thought refining itself is still thought.

Questioner: What about belief in God?

Teacher: Belief is another form of security. It replaces direct perception with acceptance.

Questioner: But belief gives comfort.

Teacher: Comfort dulls inquiry.

Questioner: And rituals?

Teacher: Rituals are repetition. Repetition makes the mind mechanical.

Questioner: So, religion has become habit?

Teacher: Habit and authority.

Questioner: Authority in what sense?

Teacher: Priests, scriptures, gurus tell you what to think, how to live, what is sacred.

Questioner: Is that dangerous?

Teacher: Authority prevents understanding. You follow instead of seeing.

Questioner: Then what is true religion?

Teacher: The ending of authority.

Questioner: And the ending of thought?

Teacher: The understanding of thought.

Questioner: What is the difference?

Teacher: Suppressing thought strengthens it. Understanding its nature ends its dominance.

Questioner: And when thought ends?

Teacher: There is silence.

Questioner: And in that silence?

Teacher: There is something sacred that thought can never touch.

Questioner: So, religion begins there?

Teacher: True religion begins where thought ends, not where it is refined.

Questioner: Then all religions as we know them have failed?

Teacher: They have dealt with the branches, not the root.

Questioner: And the root is?

Teacher: Thought placing itself at the centre.

Questioner: And without that centre?

Teacher: There is no division, no belief, no authority.

Questioner: And that is a religious life?

Teacher: That is the only religious life.

*****

When Thought puts Man at the Centre

Man believes his life is superior because thought has placed him at the centre of existence. Thought says, “my life, my survival, my pleasure, my progress,” and from this narrow centre it measures everything else. In this measurement, life is divided into higher and lower, sacred and expendable. This division does not exist in nature; it exists only in the human mind.

Animals do not proclaim superiority. A tree does not exploit another tree. A bird does not declare dominion over the sky. The sense of superiority arises only when thought separates itself and says, “I am different, I am more.” Once this separation is accepted as real, killing becomes justifiable, exploitation becomes normal, and cruelty becomes entertainment.

Man kills birds and animals not merely out of necessity, but out of habit, pleasure, and deep indifference. He hunts for sport, experiments for curiosity, consumes far beyond need, and gives these acts respectable names—culture, progress, entitlement. He plays with animal lives because he does not feel their life as his own. Sensitivity has been dulled by centuries of conditioning that insists that human life alone matters.

He ties knives to the legs of birds and makes them fight. He forces animals into combat, watches their pain, and wagers money on their suffering. What is revealed here is not tradition or sport, but the brutality of a mind that has lost all contact with life. Man has not changed inwardly; technologically he advances, but psychologically he is becoming more callous, more clever in cruelty.

Krishnamurti would remind us that violence is not limited to the act of killing. To treat a living being as a thing, a resource, or a toy is already violence. Where there is psychological separation, violence is inevitable. One may speak endlessly of love, compassion, and spirituality, but as long as this inward division remains, action will always contradict words.

When there is deep attention—not sentimental sympathy, not moral condemnation—one sees that life is a single, indivisible movement. The breath of an animal, the growth of a plant, and the beating of the human heart arise from the same ground. In such seeing, the question of superiority does not arise. There is no ideology of non-violence; there is simply care.

Care cannot be cultivated. It is not the result of discipline, belief, or practice. It comes when the mind is no longer occupied with itself. When the "me"—with its importance, pleasures, fears, and justifications—falls silent, sensitivity awakens naturally. Then one does not need rules about how to treat animals; harm becomes impossible because one feels that one is harming life itself.

As long as man worships his own image as the highest form of life, he will continue to destroy the earth, the animals, and ultimately himself. But when that image collapses—when superiority ends—there is the possibility of living without cruelty, not as an ideal or a commandment, but as the natural expression of intelligence.

I wonder if we have ever seriously considered how many animals are killed every day throughout the world. Not as a statistic, not as a problem to be debated, but as a fact of daily living. Millions of creatures are killed so that human beings may eat, clothe themselves, experiment, or entertain themselves. And we pass over this fact with extraordinary ease.

This is not an argument against non-vegetarianism. You will eat what you want. That is not the point. The point is whether we are aware of what we are doing, or whether we live behind the screen of habit and convenience.

Would you eat animals if you had to kill them yourself? Not delegate the killing to another, not hide it behind a shop counter, a market, a package neatly wrapped in plastic, but actually take a knife, look into the eyes of a living creature, and end its life.

This is not a question of morality. It is a question of sensitivity.

We have created a world in which violence is organized, specialized and hidden. Slaughterhouses exist so that we do not have to see. Others kill so that we may remain respectable, comfortable and untroubled. Distance makes us insensitive.

Thought has an extraordinary capacity to separate action from consequence. We say, “It is necessary,” “It is natural,” “Everyone does it.” And through these explanations, we avoid direct contact with what is actually taking place.

The animal is alive. It feels fear. It struggles to live. It resists death. And we, who speak so much about peace, love and non-violence, accept this daily killing without inward disturbance.

The question is not whether killing animals is right or wrong. The question is whether a mind that is indifferent to killing can ever be truly sensitive. A mind that accepts violence as normal in one area will inevitably accept it in other areas, perhaps in subtler forms.

Violence is not only killing. Violence is insensitivity. Violence is the absence of care. Violence is the refusal to look.

We are willing to discuss peace, meditate, pray, read sacred books, and yet we rarely question the structure of daily life that dulls the heart. Convenience has replaced awareness. Habit has replaced intelligence.

If one had to kill to eat, one might eat with gratitude, with humility, perhaps even with sorrow. Or one might choose not to kill. Either way, there would be awareness.

But when killing is done by another, we eat without thought, without feeling, without contact.

So, the real question is not, “Should I eat meat or not?” The real question is, “Am I aware of the total movement of my life? Am I sensitive to life, not only human life, but all life?”

Sensitivity is not sentimentality. It is the ability to feel deeply without choice, without ideology. Where there is such sensitivity, action is never careless.

Only a sensitive mind can be truly non-violent. And sensitivity cannot be cultivated by rules or beliefs. It comes naturally when we are willing to look at what is, without escape.

If we cannot look at the life we destroy, how can we speak of compassion?

This is not a conclusion. It is an invitation to observe.

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Intelligence is seeing the danger

When you see a physical danger—a precipice, a speeding vehicle, a poisonous snake—there is no argument, no hesitation, no analysis. The body responds instantly. You do not consult memory, belief, or authority. The seeing itself is the action. That immediacy is intelligence.

In the same way, to see fear—not as an idea, not as something to be overcome later, but as it arises, in its entirety—is intelligence. Fear exists only when it is partially seen, when thought interferes, names it, escapes from it, or tries to control it. Then fear continues in time.

Most people do not see fear; they explain it, justify it, suppress it, or run away from it. They say, "I must get rid of fear," "fear is natural," "fear is my conditioning," and in these explanations they avoid direct contact with it. This avoidance is the continuation of fear.

To see fear completely means to watch its whole movement: its origin in memory, its dependence on time, its link with pleasure, its nourishment by thought. This watching is not analytical. It is not divided into observer and observed. There is no "me" watching fear as something separate. There is only the fact of fear being seen.

In that complete seeing, fear has no ground on which to continue. Thought cannot sustain what is fully exposed. Just as darkness disappears in the presence of light, fear ends when it is wholly seen. Not tomorrow, not gradually, but instantly—because intelligence acts immediately.

Therefore, freedom from fear does not come through courage, willpower, discipline, or repeated effort. All these imply conflict, and conflict is fear in another form. Freedom comes through intelligence, and intelligence is awakened through attention.

This intelligence is not personal. It does not belong to you or me. It is not the product of experience or knowledge. It is the natural order that operates when the mind is silent, alert, and undistorted.

So, one does not ask, "How shall I be free from fear?" That question itself postpones freedom. One asks instead: "Can I see fear as danger?" When fear is seen as one sees a fire or a cliff—as something that destroys—intelligence acts. And that action is freedom.

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Questioner:
You say that to see danger is intelligence. Could you explain what you mean by that?

Teacher:
When you see a physical danger—a fire, a precipice, a speeding vehicle—do you reason with it?

Questioner:
No. There is immediate action.

Teacher:
Exactly. That immediacy is intelligence. It is not thought calculating, weighing, or choosing. The seeing itself is the action.

Questioner:

But fear is not like a physical danger. It is inward, psychological.

Teacher:
Is it any less dangerous? Fear distorts perception, breeds violence, creates conformity, and destroys love. Psychologically, fear is one of the greatest dangers.

Questioner:
Yet we live with fear all our lives.

Teacher:
Because we do not see it as danger. We treat it as something natural, something to be managed, suppressed, or overcome gradually.

Questioner:
Are you saying that the very acceptance of fear sustains it?

Teacher:
Yes. The moment you say, "Fear is inevitable," you have already given it shelter.

Questioner:
Then how does one see fear completely?

Teacher:
Again, notice the word how. To ask "how" is to look for a method, and methods belong to time. Fear exists in time. You cannot end time by using time.

Questioner:
Then what is one to do when fear arises?

Teacher:
Nothing—except watch. But watch without choice, without naming, without condemning or justifying.

Questioner:
Is that not analysis?

Teacher:
Analysis is slow and fragmentary. Watching is immediate. Analysis implies an analyser separate from fear. Watching reveals that the observer is fear.

Questioner:
That is difficult to accept.

Teacher:
Of course. The mind wants to remain separate so that it can control, escape, or modify. But separation is illusion.

Questioner:
So, fear is sustained by this division?

Teacher:
Yes. When there is division, there is conflict. Conflict is fear.

Questioner:
What happens when fear is watched without division?

Teacher:
You see its entire movement: how it arises from memory, how thought projects it into the future, how pleasure and fear are two sides of the same coin.

Questioner:
And in that seeing, does fear end?

Teacher:
Not because you want it to end. It ends because it is fully understood. What is fully understood has no continuity.

Questioner:

Is this ending instantaneous?

Teacher:
Intelligence acts instantly. Delayed action is thought, not intelligence.

Questioner:
Then intelligence is not cultivated?

Teacher:
No. Intelligence is not the result of practice, discipline, or experience. It is present when the mind is attentive.

Questioner:
What prevents this attention?

Teacher:
The desire to become something—to be fearless, secure, successful. That very desire is fear.

Questioner:
So, the effort to be free from fear is fear itself?

Teacher:
Yes. Effort implies resistance, and resistance nourishes what it opposes.

Questioner:
Then what is freedom from fear?

Teacher:
Freedom from fear is not a state to be achieved. It is the absence of fear when intelligence sees danger as danger.

Questioner:
So, seeing fear as danger is enough?

Teacher:

Seeing completely is enough. Partial seeing leads to compromise. Complete seeing is action.

Questioner:
And this intelligence—is it personal?

Teacher:
No. It is not yours or mine. It is the natural order that operates when the mind is silent and alert.

Questioner:
Then the real question is not how to end fear, but whether one can see it fully.

Teacher:
That is the only question. And it can be answered only in the act of seeing—not through words.

Questioner:
So, intelligence is freedom.

Teacher:
Yes. To see danger is intelligence. To see the danger of fear totally is intelligence. And intelligence, not effort, is what sets you free.

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The Sacred untouched by Thought

There is something sacred that is untouched by man, by human thought, by all the structures of belief, knowledge and experience. It is not something invented by the mind, not something projected by desire, not something discovered through effort. It is there before all seeking begins, and it remains after all seeking ends.

Human beings have always tried to approach this sacredness through thought — through religion, rituals, scriptures, symbols, gods and ideas. But whatever thought touches, it turns into something known, something named, something remembered. And what is known is already the past. The sacred is not of the past. It is not the result of tradition or culture or discipline. It is not Eastern or Western. It is not Christian, Hindu, Buddhist or Islamic. All these are products of human thought.

The sacred cannot be captured by belief because belief is a form of memory. It cannot be experienced as an object because experience implies an experiencer. And where there is an experiencer, there is division. The sacred is not something separate from life, to be approached or possessed. It is the very ground of existence itself.

Thought is limited. It operates in time, in memory, in continuity. The sacred is timeless. Thought moves from what has been to what will be. The sacred is not in becoming. It is not in progress. It is not in achievement. It is.

As long as the mind is occupied with becoming something — enlightened, virtuous, spiritual, successful — it is moving

away from the sacred. Because becoming implies dissatisfaction with what is. And dissatisfaction is the root of all seeking.

The sacred reveals itself only when the mind is completely quiet. Not through control, not through discipline, not through repetition of words or practices, but through understanding the movement of thought and allowing it to end naturally.

When thought ends, there is no centre. No observer. No experiencer. No one to claim, “I have found.” In that state, there is only awareness without boundary. And that awareness is sacred.

This sacredness is not personal. It does not belong to anyone. It cannot be used, taught, organized or transmitted. It cannot become a system or a path. The moment it becomes a method; it is no longer sacred.

It is untouched by man because man lives in thought. Man lives in memory, identity, ambition, fear and desire. And the sacred is untouched by all these movements. It is not within the field of consciousness as we know it. It is prior to it.

This sacred may be the origin of everything — not as a cause in time, but as the ground of all being. Not something that created the world in the past, but something that is creating, sustaining and renewing in every moment.

But one cannot approach it. One can only be empty of everything that is not it.

And that emptiness is not loneliness. It is fullness without form.

In that fullness, there is no question.
No seeking.
No becoming.

Only that which is immeasurable, nameless, and eternally untouched.

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Questioner: You speak of something sacred that is untouched by man and by human thought. What do you mean by sacred? Is it God?

Teacher: The moment you name it God; it becomes part of thought. The sacred is not something that can be named, described or believed in. It is not within the field of words.

Questioner: Then how can we even talk about it?

Teacher: We cannot talk about it directly. We can only talk about what prevents us from seeing it.

Questioner: And what prevents us?

Teacher: Thought.

Questioner: But thought is all we have.

Teacher: Thought is all we know. That does not mean it is all there is.

Questioner: Are you saying thought is an obstacle?

Teacher: Thought is necessary for daily living. But it is an obstacle when it tries to approach what is timeless.

Questioner: Why?

Teacher: Because thought is born of time. It is memory, experience, knowledge. And whatever is born of time cannot comprehend that which is timeless.

Questioner: Then how can the mind ever touch the sacred?

Teacher: The mind cannot touch it. The mind must end for it to be.

Questioner: That sounds frightening.

Teacher: Only to a mind that wants to continue.

Questioner: Continue as what?

Teacher: As a centre, as a self, as an experiencer.

Questioner: So, the self cannot know the sacred?

Teacher: The self is the known. The sacred is not of the known.

Questioner: Then what happens when thought ends?

Teacher: There is no one to ask that question.

Questioner: But something must remain.

Teacher: What remains is not something.

Questioner: This is very difficult to grasp.

Teacher: Because you are trying to grasp with thought.

Questioner: Then is meditation the way?

Teacher: If meditation is a method, then it is still thought.

Questioner: Then what is meditation?

Teacher: The ending of effort.

Questioner: And in that ending?

Teacher: The mind becomes silent without being forced.

Questioner: And in that silence?

Teacher: There is no observer, no experiencer, no centre.

Questioner: And in that state, is there the sacred?

Teacher: There is only what is. To call it sacred is already too much.

Questioner: But surely it is something extraordinary.

Teacher: It is ordinary, but untouched.

Questioner: Untouched by what?

Teacher: By fear, by desire, by ambition, by memory, by time.

Questioner: Is this sacred personal?

Teacher: There is no person there.

Questioner: Is it universal?

Teacher: Those are still concepts.

Questioner: Then what can be said?

Teacher: Only this: when the mind is completely empty of itself, there is that which is not of the mind.

Questioner: And is that the origin of everything?

Teacher: Not as a cause, but as the ground.

Questioner: Ground of what?

Teacher: Of being.

Questioner: And can one live with this in daily life?

Teacher: One can live only if one does not try to hold it.

Questioner: Why not?

Teacher: Because the moment you hold it, it is gone.

Questioner: So, it cannot be possessed?

Teacher: It cannot even be approached.

Questioner: Then what is one to do?

Teacher: Nothing.

Questioner: And in doing nothing?

Teacher: The sacred is.

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The Day the centre vanished

Life, in itself, is sacred, whole, immeasurable. It has no centre, no boundary, no fragment. It flows like a vast river without a name, without an owner, without a direction imposed upon it. In that state, life is innocent, untouched by becoming, ambition, or fear.

But when the "self" appears — the psychological structure built out of memory, experience, knowledge, hurt, pleasure, and desire — life is immediately divided. There is now an observer and the observed, a controller and the controlled, a thinker separate from thought. This division is not natural; it is manufactured by thought.

The self says, "This is my life, my success, my failure, my happiness, my suffering." And in that very claim, life is no longer whole. It becomes narrow, personal, defensive, frightened. The self is constantly seeking security in an insecure world, permanence in what is impermanent, continuity in what is endlessly moving. This struggle to become something, to protect something, to fulfil something, is the root of psychological conflict.

Where there is self, there is comparison. Where there is comparison, there is fear. Where there is fear, there is violence — subtle or gross. The self may speak of love, God, truth, compassion, but it can only translate these into its own image, its own need, its own projection. Therefore, what it calls love is attachment; what it calls faith is belief; what it calls truth is opinion.

In this sense, life with the self is poison — not in a moral or religious way, but in a factual, psychological way. The self

distorts perception. It filters everything through “me”: my past, my wounds, my hopes, my conclusions. And so, life, which is fresh each moment, is met with the dead weight of yesterday.

Without the self, there is no centre from which life is experienced. There is only experiencing — seeing without a seer, listening without a listener, acting without an actor. In that state, there is no effort to be good, no struggle to be peaceful, no discipline to be loving. There is simply intelligence in action.

The sacred is not something to be achieved, cultivated, or protected by the self. The sacred is what remains when the self is not. And the ending of the self is not a matter of time, practice, or will. It happens only in direct perception — when the mind sees, without escape or justification, that the self is itself the source of disorder.

Then life is no longer “my life.” It is life. Whole. Unmeasurable. Untouched. And in that, there is a beauty and an affection that thought can never manufacture.

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Questioner: You said something rather shocking: “Life is sacred, whole and immeasurable without the self. Life with the self is poison to life itself.” That sounds extreme. Are you saying the self is evil?

Teacher: Not evil. That would again be a judgment of the self about itself. I am saying something much simpler and more dangerous: the self is an illusion that divides life.

Questioner: But surely without the self there is no individuality, no identity, no meaning.

Teacher: Is meaning created by identity? Or is identity created by fear?

Look at it carefully. What do you call the self? Your name, your memories, your experiences, your successes and failures, your beliefs, your hurts, your ambitions. All that is put together by thought.

Questioner: But that is what makes me me.

Teacher: That is what makes you a bundle of the past. The self is never new. It is always yesterday continuing into today and projecting itself into tomorrow.

Questioner: But life requires continuity, doesn't it?

Teacher: The body requires continuity. Life does not. Life is movement, not repetition. The self is repetition.

Questioner: Then why do we cling to it so strongly?

Teacher: Because the self-promises psychological security in an insecure world. It says, "At least I am something. At least I know who I am."

But what you are clinging to is not life — it is an image.

Questioner: Are you saying the self is artificial?

Teacher: Entirely. It is a structure of thought. Thought creates a center, and around that center it builds walls — beliefs, opinions, identities, attachments. And then it says, "This is me."

Questioner: And what is wrong with that?

Teacher: Look at the consequences. Where there is a center, there is division. Where there is division, there is conflict.

I am Hindu, you are Muslim.
I am successful, you are not.
I am right, you are wrong.
I am enlightened; you are ignorant.

All this begins with "I".

Questioner: So, conflict is inherent in the self?

Teacher: Inevitably. Because the self exists only in relation — and every relation becomes comparison, competition, and fear.

Questioner: Fear of what?

Teacher: Fear of not being. Fear of being nothing. Fear of not mattering. Fear of death, failure, loneliness, insignificance.

So, the self is always seeking to become something: wiser, richer, more spiritual, more important.

Questioner: Even spiritually?

Teacher: Especially spiritually. The self wants enlightenment the way it wants a better house — as an achievement.

But truth cannot be possessed. And what cannot be possessed terrifies the self.

Questioner: Then why do you call life with the self "poison"?

Teacher: Because the self-distorts everything it touches.

It cannot see a tree without naming it.
It cannot love without attachment.
It cannot listen without interpreting.
It cannot live without becoming.

So, life, which is simple, direct, and vast, is filtered through a narrow center.

Questioner: But surely the self also gives us creativity, culture, art, relationships.

Teacher: It gives us complexity, not creativity.

Real creativity comes when the mind is empty of itself. Then perception is fresh. Then there is space. Then something new can appear.

Questioner: You speak of "life without the self." What does that actually mean?

Teacher: It means living without a psychological center.

Not physically disappearing — but inwardly not operating from "me".

No "my opinion", "my hurt", "my importance".

Just perception without a perceiver.

Questioner: That sounds impossible.

Teacher: Only impossible to the self.

The self says, “How will I survive without me?”

But have you ever noticed moments when the self is absent?

When you are completely watching a sunset.
When you are listening deeply to music.
When there is real affection without motive.

In those moments, are you thinking about yourself?

Questioner: No.

Teacher: And yet you are fully alive.

In fact, more alive than usual.

Questioner: Then why doesn’t that state last?

Teacher: Because the self comes back and says, “What a beautiful experience I had.” And in that sentence, the self is reborn.

Questioner: So, the self feeds on experience?

Teacher: Yes. It lives by collecting. It is a psychological hoarder.

Questioner: Then how does the self-end?

Teacher: It cannot end itself. That would be suicide by thought.

The self ends only when it is seen completely — not analyzed, not condemned, not justified — but seen as a whole movement.

When the mind sees that the self is the source of disorder, suffering, fear, and violence — not intellectually, but actually — then the ending is natural.

Like dropping a hot coal when you see it is burning you.

Questioner: And what remains when the self ends?

Teacher: Life.
Not your life. Not my life.
Just life — unmeasured, uncentered, unowned.

There is action without motive.
Love without attachment.
Intelligence without authority.
Silence without effort.

Questioner: Is that what you call the sacred?

Teacher: The sacred is not something added. It is what is left when everything false is gone. When the self is absent, the mind is not seeking, not becoming, not afraid. In that stillness, there is something immeasurable.

But the moment you name it, you lose it.

Questioner: So, the real revolution is not in society, but in the ending of the self?

Teacher: There is no other revolution. Society is the projection of the self. Change the self, and society changes.

But try to change society without ending the self, and you only rearrange the same disorder.

Questioner: Then living without the self is not an achievement…

Teacher: It is the natural state of life.

Only the self is unnatural.

Life is whole.
The self is a fragment.
Life is innocent.
The self is burdened.
Life is movement.
The self is memory.

So, life with the self is poison — because it replaces what is living with what is dead. And life without the self is sacred — not because it is holy, but because it is true.

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The Burden of Becoming

Most human beings are fundamentally occupied with three things: money, sex, and power. Not superficially, but deeply — as the central movement of consciousness itself. And these are not separate; they are intertwined expressions of the same psychological urge: the urge to be something, to become something, to secure oneself in a world that is uncertain.

Sex is not merely a physical act. It carries with it attachment, jealousy, fear of loss, possessiveness, domination, and the desire to be needed. In sex we seek not only pleasure, but continuity — a sense of identity through relationship, through being wanted, through belonging to another. And because this belonging is fragile, it breeds conflict. Love becomes dependence; intimacy becomes fear; pleasure becomes memory and demand.

Money, similarly, is not just a practical necessity. It is psychological security. Through money we seek freedom, choice, comfort, status, respectability. Money gives us a sense of being established in the world, of being recognized, of being safe. But inwardly it strengthens the image of the self as something permanent. The more we have, the more we fear losing; the less we have, the more we feel diminished. So, money becomes another form of identity.

Power is perhaps the most subtle and dangerous. Not only outward power — position, authority, influence over others — but inward power: the power to control oneself, to discipline, to achieve, to become virtuous, to become enlightened, to become "somebody" spiritually. Even the desire to be humble can become a form of power. The mind

wants to assert itself not only in society, but in its own inner landscape.

So, whether it is through sex, money, creativity, knowledge, discipline, or spirituality, the movement is the same: to strengthen the center called “me”. To become more refined, more important, more secure, more continuous in time.

This is not something imposed by society. Society is the projection of this movement. It is our basic psychological structure.

Now when the mind begins to question all this — when it senses that none of it brings real fulfillment — it often reacts. It withdraws. It renounces. It escapes into beliefs, ideals, philosophies, mystical experiences, solitude, or silence. But this withdrawal is still the self, only operating in a more subtle form. It is still becoming — becoming detached, becoming spiritual, becoming beyond.

So the mind moves from one pattern to another: from indulgence to suppression, from ambition to renunciation, from power in the world to power in ideas. But the center remains untouched.

To go beyond money, sex, and power does not mean rejecting them, condemning them, or escaping from them. That would be another form of violence. It means understanding them — not verbally, not analytically, but by observing the whole movement of desire, fear, pleasure, and identity as it operates in oneself.

It requires great maturity to see this without choosing. To see desire without suppressing it. To see ambition without

justifying it. To see attachment without trying to become detached.

When there is such observation, something extraordinary happens: the mind no longer feeds these movements. Not because it resists them, but because it sees their futility. Like a flame that goes out when there is no more fuel.

Then sex is just sex, not a psychological escape.
Money is just money, not a symbol of worth.
Power is just function, not identity.

And in that simplicity, the mind is no longer seeking something permanent. It is no longer trying to secure itself in time. There is a quiet ending of becoming.

What remains is not emptiness in the negative sense, but a mind that is light, unburdened, and capable of affection without possession, action without ambition, intelligence without authority.

That state cannot be cultivated. It comes only when the mind sees itself completely — not as an idea, but as a living movement.

And that seeing itself is the ending.

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Questioner: You said that most of us are fundamentally interested in money, sex, and power. That sounds rather cynical. Surely human beings are capable of nobler things.

Teacher: We may speak of nobler things, but let us begin with facts, not ideals. What actually occupies our minds from morning till night?

Questioner: Survival, relationships, work, ambition, fear…

Teacher: And behind all that?

Questioner: Desire.

Teacher: Yes. And desire expresses itself mainly through money, sex, and power. Not merely in crude forms, but in very refined and complex ways.

Questioner: Can you explain what you mean by that?

Teacher: Take sex. It is not only physical pleasure. It includes attachment, jealousy, possessiveness, domination, fear of loss, the desire to be wanted, to be important to someone. Through relationship we seek continuity of the self.

Questioner: But isn't love part of that?

Teacher: We call it love. But is love dependent on possession?

When you say "my wife", "my husband", "my lover", what is implied in that word "my"?

Questioner: Ownership.

Teacher: And where there is ownership, there is fear. Fear of losing, fear of being replaced, fear of being alone. So, relationship becomes a field of anxiety.

Questioner: So, sex becomes psychological?

Teacher: Entirely. The physical act is simple. The psychological structure around it is enormously complicated. Memory turns pleasure into demand. Demand turns into attachment. Attachment into fear. And fear into control.

Questioner: And money?

Teacher: Money is similar. Outwardly it is necessary. Inwardly it becomes identity. Through money we seek freedom, security, respect, recognition, choice. We feel we exist more if we have more.

Questioner: But isn't that practical?

Teacher: Practicality ends at sufficiency. Beyond that it is psychological. Why does one need ten times more than one requires? Because inwardly one feels empty, uncertain, frightened. So, money becomes a substitute for inward richness.

Questioner: And power?

Teacher: Power is the most subtle. Not only power over others — position, authority, fame — but power over oneself.

The desire to control thought.
To discipline desire.
To become virtuous.
To become enlightened.
To become somebody in the inner world.

Questioner: You mean even spiritual ambition is power?

Teacher: Of course. It is still becoming. The self wants to be successful in the world. And when that disappoints, it wants to be successful in God.

Questioner: That is rather disturbing.

Teacher: It should be. Because the mind is rarely honest with itself.

Questioner: So, our whole existence is based on becoming something?

Teacher: Yes. Becoming rich, becoming loved, becoming famous, becoming good, becoming free, becoming holy. Always becoming — never being.

Questioner: And this is wrong?

Teacher: Not wrong. But tragic.

Because becoming implies time, and time implies fear.

Fear of not achieving.
Fear of failing.
Fear of being nothing.

So, the self is always under pressure.

Questioner: But surely one must grow, learn, improve?

Teacher: Skill must grow. Knowledge must grow. But psychologically, growth is illusion. The self can only decorate itself, never transform.

Questioner: Then what happens when one sees all this?

Teacher: Often one reacts.

One renounces.
Withdraws.
Becomes detached.
Seeks solitude.
Escapes into philosophy or mystical experience.

Questioner: Isn't that necessary?

Teacher: It is another form of becoming.

Instead of becoming successful in society, one becomes successful in renunciation.
Instead of being attached to people, one becomes attached to ideas.
Instead of worldly power, one seeks spiritual power.

But the center remains.

Questioner: So even rejection is part of the same movement?

Teacher: Yes. The self-survives by changing masks.

Questioner: Then how does one truly go beyond money, sex, and power?

Teacher: By not trying to go beyond.

Questioner: That sounds paradoxical.

Teacher: The moment you try to go beyond, you are already becoming something.

So, you must begin by observing, not escaping.

Observe your attachment without condemning it.

Observe your ambition without justifying it.
Observe your desire for recognition without suppressing it.

Just observe.

Questioner: And then?

Teacher: When observation is complete, desire loses its grip.

Not because you resist it, but because you understand it.

Understanding is the ending.

Questioner: That seems too simple.

Teacher: Simplicity is terrifying to the self.

It wants systems, methods, practices, authorities.

But truth is simple because it is not constructed.

Questioner: So, maturity means letting go of becoming?

Teacher: Yes. Not by discipline, but by insight.

Not saying, "I will not seek money, sex, or power," but seeing what they actually are.

Then sex is no longer psychological refuge.
Money is no longer identity.
Power is no longer self-importance.

They lose their central place.

Questioner: And what takes their place?

Teacher: Nothing.

And that nothingness is freedom. Not freedom to become, but freedom from becoming. In that state, action is no longer based on fear or desire. There is affection without possession. Intelligence without ambition. Silence without effort.

Questioner: So, the real revolution is inward?

Teacher: There is no other revolution. Society is the expression of this inward disorder. End the disorder in yourself, and you touch the root of the whole world. But that ending is not an achievement. It happens only when the mind is completely honest with itself — without escape, without ideals, without hope. Then the burden of becoming drops. And in that dropping, there is a different quality of living altogether.

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Beyond Flags

Thought is the instrument of division. It always divides, without exception. This is not a theory but a fact that can be observed directly in daily life. The moment thought operates psychologically, it creates separation: the observer and the observed, the thinker and the thought, the experiencer and the experience, the past and the present, the ideal and what is.

Thought is born of memory. Memory is accumulated experience, knowledge, images and conclusions. When thought arises from this accumulation, it projects itself onto the present and interprets what is happening according to what has been. In doing so, it fragments reality.

We think thought unites, but psychologically it cannot. Thought may organize, classify, measure and communicate. These are its practical functions. But inwardly, thought always creates a centre, and around that centre it builds boundaries. That centre is the "me", the "self", the "observer". From that centre arises all division.

There is "me" and "you".
There is "we" and "they".
There is "what is" and "what should be".
There is "this nation" and "that nation".
There is "my belief" and "your belief".

These divisions are not natural; they are created by thought. The body is not divided from the rest of life. Breathing is not personal. The beating of the heart is not national. But thought invents psychological territory and then defends it.

Even when thought seeks unity, it produces only a concept of unity, which is still division. To say "we are all one" is still

an idea, still a formulation, still something projected by thought. The reality of wholeness cannot be approached through an idea of wholeness.

Thought divides even within the individual. It creates the conflict between what one is and what one thinks one should be. It invents ideals, disciplines, goals, and then struggles endlessly to reach them. The struggler and the struggle are both products of thought.

This is why all psychological effort leads to conflict. Effort implies a division between the one who makes the effort and the state he wants to achieve. So effort strengthens division instead of ending it.

Thought also divides time. It says, “I was”, “I am”, “I will be”. It lives either in memory or in projection, rarely in direct contact with the present. And the present is the only place where life actually exists.

When thought dominates consciousness, relationship becomes distorted. One no longer meets another human being directly. One meets the image one has built about that person. So, relationship is no longer between two living beings, but between two images.

The same happens inwardly. One does not meet oneself as one is. One meets the image one has of oneself: successful or unsuccessful, spiritual or worldly, good or bad. And this image becomes the filter through which all experience is interpreted.

So thought is not merely dividing the world; it is dividing the mind itself.

The tragedy is that we try to use thought to end division. We create new ideologies, new beliefs, new systems, new methods. But all these are still products of thought, and therefore continue the same movement of fragmentation.

Thought can never bring wholeness because it is itself a fragment.

Wholeness is not the result of integration. It is the absence of division. And the absence of division cannot be produced by thought, effort, discipline or practice.

It comes only when there is simple, silent observation of the movement of thought itself. Not to control it, not to judge it, not to suppress it, but to see it as it operates, moment by moment.

In that seeing, the observer is not separate from what is observed. The watcher is the movement. And in that state, thought naturally falls silent, not through force, but through understanding.

Then there is no centre.
No division.
No conflict.

Only awareness without a boundary.

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Questioner: You make a very strong statement: that thought always divides, without exception. Surely thought is also responsible for cooperation, for communication, for building societies. How can it always divide?

Teacher: Thought has a necessary practical function. It is indispensable in technology, language, memory, and daily living. But psychologically, in the field of the mind, thought inevitably creates division.

Questioner: What do you mean by psychologically?

Teacher: In the inward world of consciousness — in identity, relationship, fear, desire, belief, ambition. There thought creates a centre and then operates from that centre.

Questioner: And that centre is the self?

Teacher: Yes. The "me", the "observer", the "thinker". Once that centre exists, division is already present.

Questioner: Division between what and what?

Teacher: Between the observer and the observed, the thinker and the thought, the experiencer and the experience. Also, between "me" and "you", "we" and "they", "what is" and "what should be".

Questioner: But is that not natural?

Teacher: It appears natural because we are conditioned to it. But it is a structure created by memory and language.

Questioner: Are you saying there is no real observer?

Teacher: There is observation, but no separate observer. The observer is the past — accumulated memory identifying itself as a centre.

Questioner: Then what is the problem with that?

Teacher: The problem is conflict. The observer tries to change what is observed. The controller tries to control the controlled. And both are products of thought.

Questioner: So, effort itself is division?

Teacher: Exactly. Effort implies two — the one who makes effort and the goal to be achieved.

Questioner: But without effort, how can anything change?

Teacher: Psychological change is not mechanical. You cannot become free by effort, because the effort is made by the same mind that is bound.

Questioner: Then how does one end division?

Teacher: First by seeing the fact that thought divides. Not as an idea, but as a living reality.

Questioner: And then?

Teacher: Then by observing the movement of thought without identifying with it.

Questioner: What does that mean?

Teacher: Watching thought arise, without saying it is right or wrong, without trying to change it, without naming it.

Questioner: That seems passive.

Teacher: It is not passive. It is intensely alive. In that watching, there is no centre.

Questioner: And when there is no centre?

Teacher: There is no division.

Questioner: But thought still exists, does it not?

Teacher: Thought exists where it is needed. But it no longer dominates consciousness.

Questioner: And what takes its place?

Teacher: Intelligence.

Questioner: What is intelligence here?

Teacher: Awareness without division.

Questioner: So, intelligence is not thought?

Teacher: Intelligence may use thought, but it is not born of thought.

Questioner: And this intelligence is whole?

Teacher: It does not fragment.

Questioner: So, when thought ends, division ends?

Teacher: Not ends permanently, but loses its psychological authority.

Questioner: And that changes relationship?

Teacher: Completely. You meet another human being without an image.

Questioner: And inwardly?

Teacher: There is no conflict between what you are and what you should be.

Questioner: So, the root of human conflict is thought?

Teacher: The psychological use of thought, yes.

Questioner: And freedom?

Teacher: Freedom is not the result of thinking differently, but of seeing the limits of thought.

Questioner: So, thought must understand itself?

Teacher: Precisely. And in that understanding, it naturally becomes quiet.

Questioner: And in that quietness?

Teacher: There is wholeness, because there is no division.

*****

Is Love Possible in an Insecure World?

What is the role of love in a life that has no security at all?

Life, when honestly looked at, has no ground on which to stand. From birth to death it is exposed—exposed to illness, accident, loss, misunderstanding, betrayal, and finally to death itself. There is no permanent shelter: not in relationships, not in possessions, not in beliefs, not even in knowledge or memory. Everything that the mind calls security is temporary, fragile, and subject to sudden ending.

Yet the human mind is deeply frightened of this fact. It demands guarantees: emotional guarantees, psychological guarantees, spiritual guarantees. It wants to be assured that tomorrow will be like today, that the person it loves will remain, that its identity will continue, that its beliefs will protect it. From this demand for security arises fear—and from fear arises attachment, dependence, jealousy, possessiveness, and the constant effort to control.

Where there is fear, can there be love?

What we generally call love is often mixed with insecurity. We say, "I love you," but behind it is the demand, "Don't leave me." We call it care, but it is actually anxiety about loss. We call it commitment, but it is often fear of loneliness. Such love is not free; it is a bargain. It is love conditioned by time, memory, and expectation.

But life is not a bargain. Life does not promise anything.

So, what is love in a life that offers no security?

Love, in its true sense, is not born from security; it exists only when the demand for security ends. The moment the mind stops asking, “What will happen to me?”—the moment it is no longer trying to protect its psychological image—something entirely different comes into being.

Love is that state in which there is no center.

Not “I love,” but love.

Not a relationship of need, but a relationship of freedom.

Not attachment, but a meeting without fear.

Love is not continuity. It is not built from yesterday. It does not depend on memory, tradition, or promise. It is alive only in the present. And because it is alive, it is vulnerable. It has no defenses.

This is the paradox:
Only when one accepts that there is no security at all does love become possible.

The mind that seeks security is always isolating itself. It builds walls—of belief, of identity, of possession. But love is movement without walls. It is sensitivity without protection. It is openness without calculation.

Such love does not ask, “Will this last?”
It does not ask, “What will I gain?”
It does not ask, “Will I be hurt?”

It simply is.

And because it does not depend on outcome, it is not destroyed by loss. Because it does not cling, it is not threatened by change. Because it does not seek permanence, it is untouched by death.

In a life with no security, love is not a shelter—it is clarity.
Not an escape from danger, but the end of fear.
Not something to hold onto, but something that flows.

Love is not the answer to insecurity.
Love is what remains when insecurity ends.

And only such love can live in truth, because truth itself is insecure—moving, unknown, ungraspable, and forever new.

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Questioner:
You say life has no security at all. That sounds rather bleak. If there is no security, no certainty, no guarantee, how is one to live without constant fear?

Teacher:
Is it bleak, or is it simply a fact? A fact is neither optimistic nor pessimistic; it just is. Life offers no guarantees. The body can fall ill, relationships can end, beliefs can collapse, and death can come at any moment. We call this insecurity only because the mind wants permanence.

Questioner:
But surely we need some kind of security to live sanely—emotional security, psychological stability, some sense of continuity?

Teacher:

We need practical security: food, shelter, physical care. But psychologically, what is it that you call security? Is it not the desire to feel certain about yourself, about others, about tomorrow? Is it not the demand that things should remain as you wish them to be?

Questioner:
Yes, of course. Without that, everything feels unstable.

Teacher:
Unstable to whom? To the image you have about yourself. To the mind that wants to be protected from change. But life is change. So, the mind is always in conflict with life.

Questioner:
So, you are saying that fear arises from this conflict?

Teacher:
Yes. Fear is born when the mind seeks psychological security in a world that offers none. And from fear arises the whole network of attachment, dependence, control, and possessiveness.

Questioner:
Is that what happens in love as well?

Teacher:
Observe it in yourself. When you say you love someone, is it free of fear? Or is it mixed with anxiety about losing them, about being alone, about not being loved in return?

Questioner:
Honestly, it is mixed. There is always the fear of losing.

Teacher:

Then is that love, or is it attachment?

Questioner:
It feels like love.

Teacher:
It feels like love because we have never known anything else. But attachment is rooted in insecurity. It says, "You are important because you make me feel safe." That is not love; that is psychological dependence.

Questioner:
Then what is love?

Teacher:
First see what it is not. Love is not need. Love is not fear. Love is not memory. Love is not expectation. Love is not investment for the future. All these belong to time, to the self, to the demand for continuity.

Questioner:
But without these, what remains?

Teacher:
Only presence.

Questioner:
What do you mean by presence?

Teacher:
To be with another without the image of who you think they are, and without the image of who you think you are. To meet without the past interfering. To see without wanting to possess. To listen without interpreting.

Questioner:
That seems almost impossible in daily life.

Teacher:
It is impossible for the self. But it is natural for awareness.

Questioner:
Are you suggesting that love is a state of awareness?

Teacher:
Yes. Love is not something you do; it is something that happens when the self is quiet. When there is no center saying, "This is mine," "This is my relationship," "This is my security."

Questioner:
But then love becomes very vulnerable, doesn't it?

Teacher:
Of course. Love has no defenses. That is its beauty and its danger. The mind wants love to be safe, guaranteed, protected—but the moment you protect it, you destroy it.

Questioner:
So, love exists only where there is risk?

Teacher:
Not risk in the sense of recklessness, but in the sense of openness. To love is to stand without psychological armor. It is to allow life to touch you without filters.

Questioner:
Then love cannot promise anything.

Teacher:

Exactly. Love has no future. It is not concerned with "forever." It lives only now. And because it lives now, it is fresh, alive, innocent.

Questioner:
But relationships need continuity, don't they?

Teacher:
Relationships need communication, honesty, attention. But continuity is a demand of memory. You want the other to remain the same, and you want yourself to remain the same. That is not relationship; that is mutual imprisonment.

Questioner:
Then what happens to love when someone leaves or dies?

Teacher:
Attachment suffers. Love does not.

Questioner:
How can that be?

Teacher:
Because love was never based on possession. It never said, "You belong to me." It never said, "You must stay." It never said, "Without you I am nothing."

Questioner:
So, love does not create sorrow?

Teacher:
Sorrow comes from the self losing what it held. Love never holds.

Questioner:

This sounds almost inhuman.

Teacher:
It sounds inhuman only because we are accustomed to living with fear. But love without fear is the most natural state. It is the mind that is artificial, always calculating, always protecting.

Questioner:
Then what is the role of love in a life with no security?

Teacher:
Love is not a shelter from insecurity. Love is the end of the need for shelter.

Questioner:
That is a radical statement.

Teacher:
Yes. Because the mind wants love to provide comfort, reassurance, belonging. But love offers none of that. It offers only truth.

Questioner:
And what is that truth?

Teacher:
That life is uncertain. That everything moves. That nothing belongs to you. That nothing can be held. And that in seeing this completely, without resistance, there is extraordinary freedom.

Questioner:
So, love is freedom?

Teacher:
Love is freedom. Freedom from fear. Freedom from becoming. Freedom from psychological continuity. Freedom from the self.

Questioner:
Then love is not the answer to insecurity.

Teacher:
No. Love is what remains when the question of insecurity no longer exists.

Questioner:
And that is the role of love?

Teacher:
Yes. Not to make life safe, but to make life whole. Not to protect you from truth, but to let you live in truth without fear.

And that is the only love worthy of the name.

*****

Living without Security

Life has no security. Not philosophically, not theoretically, but actually. From the moment one is born, there is uncertainty. One may inherit a genetic disorder, one may fall ill, one may meet with an accident, one may be destroyed by a virus invisible to the eye, by an animal in the forest, or by another human being in the street. This is not pessimism; it is reality.

Yet the human mind refuses to face this. It seeks security everywhere: in property, in relationships, in beliefs, in nations, in gods, in bank accounts, in ideals of permanence. But all these are projections of thought. They offer psychological comfort, not actual security.

There is physical security to a limited extent: shelter, food, medicine, certain social arrangements. These are necessary and intelligent. But beyond that, psychological security is an illusion. Thought invents continuity where none exists. It says, "I will be safe tomorrow, I will be protected, I will be remembered, I will continue." But tomorrow is never guaranteed.

Now see what happens when the mind deeply realizes—not intellectually, but inwardly—that there is no security at all.

There is no longer clinging.

No longer the desperate urge to hold on to people, experiences, images, or beliefs.

No longer the fear of loss, because there is nothing psychologically possessed.

Then life is no longer something to be defended; it is something to be lived.

To live fully in the present moment does not mean indulgence or carelessness. It means the mind is not burdened by yesterday and not projecting itself into tomorrow. Memory has its place for practical matters, but it does not become the centre of identity. Thought is used, but it does not dominate.

Such a mind moves afresh from moment to moment.

It meets each situation without a conclusion.

It listens without comparing.

It loves without demanding.

It acts without the shadow of fear.

Then life becomes extraordinarily alive. Not in the excitement of pleasure, but in the depth of sensitivity. There is no repetition of the self, because the self is the past. There is only perception, response, and ending.

And in that ending, there is renewal.

So, insecurity is not a problem to be solved; it is a fact to be understood. When it is understood, completely, without resistance, fear disappears. Not because you are protected, but because you no longer seek protection.

And that freedom from the demand for security is the beginning of intelligence. It is only such a mind that can live

fully, innocently, and intensely—in the present, which is the only place where life actually exists.

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Questioner: You say that life has no security at all. That sounds rather disturbing. Are you saying that human beings can never be safe?

Teacher: I am not saying it to disturb you; I am simply stating a fact. Look at life as it is, not as you wish it to be. From the moment one is born, there is uncertainty. One may inherit a genetic disorder, one may fall ill, one may meet with an accident, one may be killed by a virus, by an animal, or by another human being. This is not philosophy; it is daily reality.

Questioner: But surely, we can create some security through science, medicine, law, and social systems?

Teacher: To a limited extent, yes. There is physical security: food, shelter, healthcare, certain social protections. These are necessary and intelligent. But beyond that, the mind seeks psychological security—permanence, continuity, certainty. And that kind of security does not exist.

Questioner: What do you mean by psychological security?

Teacher: The mind wants to feel permanently safe. It wants guarantees: "My relationship will last forever, my job will always be there, my beliefs will protect me, my god will look after me, my nation will survive." These are all projections of thought. Thought creates an image of continuity and clings to it.

Questioner: Are you saying that this search for security is illusory?

Teacher: Completely illusory. Thought invents permanence where there is only change. It says, “I will continue as I am,” but the body is aging, relationships are changing, societies are unstable, and death is inevitable. To seek psychological security in such a world is to live in contradiction.

Questioner: But without security, doesn’t life become frightening?

Teacher: It becomes frightening only when you resist the fact. Fear arises from wanting certainty in an uncertain world. If you demand guarantees from life, you will always be anxious, because life cannot give them.

Questioner: So, what happens if one really sees that there is no security?

Teacher: Then something extraordinary happens. The mind stops clinging. It no longer holds on to people, experiences, beliefs, or images. It no longer says, “This must not change,” or “I cannot live without that.” There is a deep letting go.

Questioner: Letting go of what exactly?

Teacher: Letting go of psychological possession. Possession creates fear. You fear losing what you own, whether it is property, status, reputation, or love. When there is no inward possession, there is no fear of loss.

Questioner: But then how do you live?

Teacher: You live in the present moment. Not as a slogan, not as a technique, but as a fact. When there is no clinging to the past and no projection into the future, the mind is naturally in the present.

Questioner: What does it mean to live in the present?

Teacher: It means meeting each moment freshly, without carrying yesterday's wounds or tomorrow's hopes. It means listening without prejudice, seeing without comparison, acting without fear. Memory operates for practical purposes, but it does not become the centre of identity.

Questioner: And what happens to the self in such living?

Teacher: The self is the past. It is built from memory, experience, conditioning. When you live in the present, the self has no ground to stand on. It dissolves from moment to moment.

Questioner: That sounds like losing oneself.

Teacher: On the contrary, it is the ending of illusion. What you call the self is a bundle of fears, desires, habits, and images. To lose that is not loss; it is liberation.

Questioner: So, insecurity becomes freedom?

Teacher: Yes. When you no longer seek security, you are free from fear. Not because you are protected, but because you no longer demand protection. You are no longer psychologically dependent on anything.

Questioner: And such a mind is capable of living fully?

Teacher: Only such a mind. A mind that clings is always limited, always anxious, always calculating. A mind that is free from the demand for security is open, sensitive, alive. It moves afresh from moment to moment.

Questioner: So, life is meant to be lived without past and without future?

Teacher: Exactly. The past has its place for learning and practical knowledge. The future has its place for planning

and organization. But psychologically, when the past becomes identity and the future becomes hope, life is lost. Then you are never actually living; you are always remembering or anticipating.

Questioner: And in this present living, what is the quality of life?

Teacher: There is great intensity, but not tension. There is joy, but not pleasure. There is love, but not attachment. There is awareness, but not control. Each moment is complete in itself and ends in itself.

Questioner: And death?

Teacher: When you live like this, death is happening all the time. Each moment ends, and a new moment begins. You are dying to the past continuously. Therefore, physical death is no longer frightening; it is only the final ending of what has been ending all along.

Questioner: So, to understand insecurity is to understand life itself?

Teacher: Yes. To see that there is no security is not despair; it is the beginning of intelligence. It frees the mind from illusion, and only a mind free from illusion can live fully, deeply, and truly.

*****

Intelligence as order

A definition of intelligence is complete attention, not negligence but diligence. What takes place when you are diligently, attentively acting? There is order, order in yourself, order in what you do, order around you – you put everything where it belongs. That is art, where everything, including thought, is in its right place. –JK

Let us look at this very quietly, not as an idea to be admired, but as something to be lived.

When one says intelligence is complete attention, it is not the attention of effort, not concentration, not forcing the mind to stay on something. Concentration is exclusion; it implies resistance, suppression, a narrowing of the mind. But attention, in the sense we are using it, has no centre. There is no "me" attending. There is only the act of seeing, listening, feeling, being aware.

In that state there is no negligence, because negligence exists only when the mind is divided—when part of it is escaping, postponing, justifying, or drifting. And there is no diligence in the sense of strain or discipline imposed by will. Diligence here means a natural care, like the care of a surgeon holding a blade, or a mother holding a child—not because it is commanded, but because the mind is wholly present.

What happens when you are so attentively acting?

First, there is order inwardly. Not the order of conformity, not the order imposed by belief, morality, or authority, but the order that comes when confusion is seen as confusion. Disorder is contradiction: wanting and fearing, pursuing and

escaping, saying one thing and doing another. When these movements are seen without choice, without condemnation, they lose their energy. And in that very seeing, order is.

Then there is order in action. You do not waste energy. You do not act from reaction. You speak when speech is necessary, and are silent when silence is right. You place things where they belong—not only objects in a room, but words in a conversation, decisions in life, relationships in their proper space. Nothing is excessive, nothing is deficient.

And there is order around you, not because you control the world, but because your mind is not creating conflict. Most disorder in the world begins with disorder in the individual mind: ambition, fear, envy, comparison, the urge to dominate or become. When these are absent, your very presence brings clarity.

That is why this is called art. Not art as painting or music, but art as living. The word art means skill, harmony, right proportion. A mind that is attentive lives artistically. Thought is used when needed and put away when not needed. Emotion is not suppressed but understood. Memory serves, but does not rule. Desire is seen, not followed blindly.

Then everything is in its right place.

Thought has its place. It is useful for learning, for communication, for practical matters. But it does not invade areas where it has no place—love, death, beauty, sorrow, truth. There it creates only illusion.

So, intelligence is not cleverness, not accumulation of knowledge, not success in the world. Intelligence is the

capacity to see what is, completely, without distortion. And from that seeing comes a natural, effortless order.

Such order is not static. It is living, moving, sensitive. It renews itself from moment to moment. And that renewal is the essence of a religious mind—not belonging to any religion, but free, clear, and deeply alive.

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Questioner: You say intelligence is complete attention, not negligence but diligence. What exactly do you mean by attention?

Teacher: Let us first see what attention is not. It is not concentration. Concentration implies forcing the mind into a narrow channel, resisting distraction, excluding everything else. That is a form of violence. Attention is something entirely different. In attention there is no resistance, no centre, no "me" trying to attend. There is only awareness of what is happening, outwardly and inwardly.

Questioner: But surely some effort is required to be attentive?

Teacher: Effort is needed only when there is conflict. You make an effort when you want to be attentive but are also attracted by something else. That division creates strain. In real attention there is no effort, because the mind is interested, alive, curious. When you watch a sunset or hear beautiful music, there is no effort to attend—you are simply there.

Questioner: So, intelligence is this effortless attention?

Teacher: Yes. Intelligence is the quality of mind that is fully present. Not partly present and partly wandering. Not listening while already preparing a reply. Not acting while secretly seeking reward or avoiding punishment. Intelligence is wholeness of mind.

Questioner: And you say this brings order?

Teacher: Inevitably. Disorder exists only where there is fragmentation. You want one thing, fear another, believe one thing, do something else. That contradiction is disorder. When the mind sees this clearly, without trying to change it, without condemning or justifying, the contradiction loses its force. From that seeing comes order.

Questioner: But we usually try to create order by discipline, by rules, by control.

Teacher: That is not order, that is suppression. You force yourself into a pattern and call it order, but inwardly there is rebellion, conflict, resistance. Real order is not imposed. It flowers naturally when confusion is understood.

Questioner: So, order is not something we achieve?

Teacher: No. Order is not the result of effort; it is the outcome of perception. When you see danger, you do not need discipline to avoid it. The seeing itself acts. Similarly, when you see the danger of disorder—of fear, ambition, envy—the very perception brings clarity.

Questioner: And this order expresses itself in action?

Teacher: Of course. When the mind is ordered, action is simple, direct, economical. You do not waste energy in

hesitation, regret, or inner argument. You do what needs to be done, and you stop when it is done. There is no residue.

Questioner: You even say there is order around you.

Teacher: Yes. Look at your life. When your mind is confused, your room is confused, your relationships are confused, your speech is confused. When the mind is clear, you naturally put things in their place—your clothes, your words, your priorities, your responsibilities. Not from a sense of duty, but from intelligence.

Questioner: This sounds like a very practical form of spirituality.

Teacher: It is the only spirituality that has meaning. Not escape, not belief, not mystical experience. But living with care, sensitivity, and awareness in daily life.

Questioner: And you call this art?

Teacher: Yes, because art means right proportion, harmony, skill in living. An artist knows when to add a line and when to stop. A musician knows when to play and when to be silent. Similarly, an intelligent mind knows when to think and when not to think, when to speak and when to listen, when to act and when to remain still.

Questioner: So even thought has its place?

Teacher: Certainly. Thought is a tool, like a knife. It is useful for cutting vegetables, but if you use it to touch everything, you will wound yourself. Thought is necessary for practical matters, but when it enters areas like love, death, beauty, or truth, it distorts them.

Questioner: Then what happens when everything is in its right place?

Teacher: There is great simplicity. You are no longer struggling to become something. You are no longer chasing ideals or escaping facts. You live with what is, and that gives extraordinary energy.

Questioner: Is that what you mean by intelligence?

Teacher: Yes. Intelligence is not knowledge, not memory, not cleverness. Intelligence is the capacity to see directly, without prejudice, without fear, without desire. And from that seeing comes order, and from order comes a quality of life that is deeply harmonious, quiet, and creative.

Questioner: And such a mind is religious?

Teacher: Such a mind is religious in the true sense—not belonging to any belief, not following any authority, but living in complete attention. In that attention there is no centre, and therefore no conflict. That is the highest form of order, and therefore the highest form of intelligence.

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Living Without the Borders of Time

It is too immature and silly for me to be afraid about anything. I have done wrong – all right. I have made mistakes – all right. I shall probably make dozens of mistakes, but I am living without the borders of time.

To say "it is immature and silly to be afraid" is not an act of arrogance, nor a denial of pain or consequence. It is the perception that fear is born of memory and projection — of yesterday's hurt and tomorrow's uncertainty. Fear is never about what is; it is always about what was or what might be. Therefore, fear exists only in psychological time.

When I say, "I have done wrong", that is a fact. Not a judgment, not a wound to be carried, not an image to be defended. A fact, like a cloud passing or a leaf falling. The mind that clings to its mistakes creates a centre called "me who failed," and from that centre arises guilt, regret, and the endless attempt to correct the past. But the past cannot be corrected; it can only be seen.

To see a mistake totally is to end it. Not gradually, not through effort, not through self-improvement — but through clear observation. The moment there is complete seeing, there is no residue. Only thought carries residues.

And when I say, "I shall probably make dozens of mistakes," there is humility in that, not carelessness. It is the recognition that a mind which is alive, moving, questioning, experimenting will naturally err. Only a dead mind seeks perfection. Only a frightened mind wants guarantees.

But to live “without the borders of time” is to live without psychological continuity — without carrying images of who I was, who I should be, who I hope to become. It is to live without becoming. Then each moment is new, not contaminated by the past, not shaped by the future.

Such a mind does not say, “I must not make mistakes.”
It says, “Let me see.”
And in that seeing there is no fear, no defence, no accumulation — only learning.

Not learning in order to become something, but learning as a movement of life itself.

That is why fear is childish.
Not because life is safe,
but because truth does not require protection.

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Student:
You said something rather striking the other day — that it is immature and even silly to be afraid of anything. But surely fear is natural. Isn’t it human to be afraid of making mistakes, of being hurt, of failing?

Teacher:
Is it natural, or is it habitual? We often confuse what is common with what is natural. Violence is common, envy is common, fear is common — but are they natural in the sense of being inevitable?

Student:
I feel fear arises spontaneously. I don’t invite it.

Teacher:

Let us look at that carefully. When you say you are afraid, afraid of what exactly?

Student:
Of consequences. Of having done wrong. Of repeating mistakes. Of being judged. Of losing what I value.

Teacher:
So, fear is always related to something that is not happening now, but may happen or has already happened.

Student:
Yes, I suppose so.

Teacher:
Then fear is a movement of time, is it not? Either of the past — regret, guilt, memory — or of the future — anticipation, anxiety, projection.

Student:
So, you are saying fear does not exist in the present?

Teacher:
Not psychologically. Physical danger exists in the present: if a bus is coming towards you, the body responds instantly and intelligently. That is not fear; that is intelligence. But psychological fear is always a thought about time.

Student:
Then what about mistakes? I have made many. Surely it is sensible to be cautious.

Teacher:
There is a difference between caution and fear. Caution is awareness. Fear is memory pretending to be wisdom.

Student:
That is a strong statement.

Teacher:
Is it not so? You say, “I made a mistake; therefore, I must not repeat it.” But who is the one saying that? It is memory, it is the past acting as authority over the present.

Student:
But memory helps us learn.

Teacher:
Memory is necessary for practical learning — language, skills, driving a car. But psychological memory creates an image of yourself: “I am one who failed,” “I am one who errs,” “I must be careful because I am weak.” That image becomes the centre of fear.

Student:
So, the problem is not the mistake, but the image formed around it?

Teacher:
Exactly. A mistake is a fact. An image is a continuity. The fact ends; the image continues.

Student:
Then when I say, “I have done wrong — all right,” what does that mean?

Teacher:
It means you see the fact without condemning it, without justifying it, without carrying it. You look at it as you would look at a tree or a passing cloud.

Student:
But does that not make one irresponsible?

Teacher:
On the contrary, it makes one totally responsible. Because now action is not born of guilt or fear, but of clarity.

Student:
And what about future mistakes? Surely, I will make more.

Teacher:
Of course. A living mind is always discovering, and therefore always vulnerable to error. Only a mechanical mind wants to be right all the time.

Student:
So, to live is to risk being wrong?

Teacher:
To live is to observe without protection. The moment you seek to be safe psychologically, you cease to live; you begin to repeat.

Student:
Then what does it mean to live without the borders of time?

Teacher:
It means not carrying psychological continuity. Not saying, "I was this, therefore I am this, therefore I will become that." It means each moment stands alone, complete in itself.

Student:
That sounds beautiful, but difficult.

Teacher:
It is difficult only because we are attached to becoming. We want to improve, achieve, purify, perfect. We want time to save us.

Student:
And you are saying time cannot save us.

Teacher:
Time is thought. Thought is memory. Memory is always old. How can the old bring about the new?

Student:
Then what remains if I drop fear, guilt, becoming?

Teacher:
Attention. Not attention as effort, but simple awareness. In that awareness there is no centre, no image, no "me" trying to live correctly.

Student:
And in such awareness, mistakes?

Teacher:
They occur, and end. They do not accumulate. There is learning, but no learner.

Student:
So, fear is childish because it wants continuity, security, permanence?

Teacher:
Yes. Fear wants guarantees in a universe that offers none. Intelligence moves without guarantees.

Student:
Then to live without fear is not to live safely, but to live freely.

Teacher:
Not freely as an idea — but freely as a fact. A mind that does not carry time has nothing to lose. And therefore, nothing to defend.

Student:
That is a very different way of living.

Teacher:
It is not a way. It is the ending of ways.

*****

The Mind

The mind, as we ordinarily know it, is the movement of thought. And thought is not something separate from memory; it is memory in action. Memory is experience, knowledge, accumulation — all of it belonging to what has been. So, when the mind operates through thought, it is always functioning in the past.

Even when it thinks about the present or imagines the future, it does so through the lens of what has already been stored. Therefore, the mind is never actually fresh. It is endlessly recycling yesterday, even when it believes it is discovering something new.

This is the central trap.

Because a mind that lives in the past cannot meet the present.
It can only interpret the present according to its conditioning.
It does not see — it recognises.
It does not listen — it compares.
It does not observe — it measures.

So, when the mind says, "I see something new," it is almost always projecting an old pattern in a new form.

This is why the mind feels so limited, so enclosed, so burdened.
It is moving in a closed circle of memory → reaction → experience → memory again.
And in that circle, there is no freedom, only continuity.

Krishnamurti is asking something extraordinarily radical:

Can this movement of thought — not this or that thought, but the entire structure of thinking — come to an end?

Not through discipline.
Not through suppression.
Not through effort.
Because effort is still thought trying to control itself.

A mind trying to stop thought is still thought in conflict with itself.

So, what is the other possibility?

It is to see the whole movement of thought — not analyze it, not judge it, not try to escape from it — but to watch it as one watches a river, silently, without choosing.

In that watching, something strange happens.

Thought begins to quieten not because it is forced, but because it is fully seen.

When something is completely understood, it loses its grip.

Now, when Krishnamurti asks:

Can I look at a tree without thought?

He is not suggesting a mystical exercise.
He is pointing to something very simple and very profound.

Normally when you look at a tree, thought immediately says:
“Tree,”
“Oak,”
“Beautiful,”

“My garden,”
“Autumn,”
“Like the one I saw yesterday.”

The image comes between you and the thing.

So, you are never with the tree.
You are with your memory of trees.

To look without thought is to let the image fall away.
To look without naming, without comparing, without associating. Just the colours, the light, the movement of leaves — without a centre that says, “I am looking.”

In that moment there is no past.
There is no observer separate from the observed.
There is only seeing.

And that seeing is new.

That is why the ending of thought is not death —
it is the beginning of intelligence.

***

Questioner:
You say the mind is caught in thought. But thought is what makes us human, isn’t it? How can the mind exist without it?

Teacher:
Let us first see what thought actually is. Thought is not something mysterious. It is the response of memory. Memory is experience, knowledge, what has been stored. So thought is always the past reacting in the present.

Questioner:

Even when I think of something new?

Teacher:
Yes. What you call new is still assembled from old fragments. It may be a new combination, but the material is always memory. So, the mind, which operates through thought, is always living in what has been.

Questioner:
So, the mind is the past?

Teacher:
Psychologically, yes. It is a movement of accumulated time — what you have been, what you have learned, what you have suffered, what you have desired. And if the mind lives in the past, it is always limited, always because the past is limited.

Questioner:
But isn't memory necessary to live?

Teacher:
For practical things, yes — to speak a language, to go home, to do your work. But psychologically, memory becomes a burden. It becomes the "me," the image, the centre that says, "This is who I am."

Questioner:
And that is the trap?

Teacher:
That is the prison. A mind that is always referring to itself, to what it has been, cannot see what is. It only interprets, compares, and reacts.

Questioner:
Is that why life feels so repetitive, so mechanical?

Teacher:
Exactly. The same fears, the same desires, the same conflicts, wearing different masks. The mind thinks it is moving forward, but it is going in circles.

Questioner:
Then is there no way out?

Teacher:
The mind asks that question, but it asks it from inside the prison. It wants a method, a system, a path. But any method is still thought operating on itself.

Questioner:
So, thought cannot end thought?

Teacher:
No. That would be like a shadow trying to run away from itself. But there is something else — to see the whole movement of thought without trying to change it.

Questioner:
What do you mean by “see” thought?

Teacher:
To watch it as it arises — the reaction, the memory, the naming, the judging — without choosing, without condemning, without justifying.

Questioner:
Just observe?

Teacher:
Yes. But not as an observer separate from what is observed. Because that observer is also made of thought.

Questioner:
Then who is watching?

Teacher:
There is only watching. No centre. No “me” saying, “I am watching my thoughts.” There is simply the movement being seen.

Questioner:
And what happens when it is seen?

Teacher:
When something is fully seen, it does not need to continue. It ends naturally. Not by force, but by understanding.

Questioner:
So, thought becomes quiet?

Teacher:
It comes to rest, because it is no longer being fed by identification, fear, or desire.

Questioner:
Is that what you mean by looking at a tree without thought?

Teacher:
Yes. Usually when you look at a tree, thought immediately says, “tree,” “beautiful,” “autumn,” “I like it,” “I saw one like that yesterday.” Between you and the tree there is an image.

Questioner:

So, I am not really seeing the tree.

Teacher:
You are seeing your idea of the tree. But if the image is absent, then there is only colour, light, movement, space — a direct perception.

Questioner:
And in that perception?

Teacher:
There is no past. No observer. No centre. Only seeing.

Questioner:
And that is something entirely new?

Teacher:
Yes. And only a mind that is free from the past can know what it is to be truly alive.

*****

Can Misery End

To say, “I live a life of torture, misery, and confusion,” is already to stand very close to a fundamental fact of human existence. Most people escape from that fact. They cover it with activity, belief, ambition, or entertainment. But to state it plainly, without ornament, is the beginning of inquiry.

When you ask, “Can that end?” the mind is already seeking a method, a path, a promise of relief. It wants assurance that there is a way out. But see what happens if we do not rush toward an answer. Instead of asking how to end misery, can we look directly at the structure of that misery?

Misery is not an isolated event; it is woven from many threads — fear, comparison, unfulfilled desire, loneliness, the constant effort to become something. Thought is at the center of this weaving. It creates images of what we should be and measures what we are against those images. In that gap between “what is” and “what should be” lies conflict. And conflict, sustained over time, is torture.

To see this clearly is not an intellectual exercise. It requires watching the movement of one’s own mind in daily life: how a word wounds, how memory sustains hurt, how anticipation breeds anxiety. This watching is not condemnation or justification. It is simple observation, as you would watch a storm passing across the sky.

In such observation there is a remarkable thing: the observer is not separate from what is observed. The misery is not something happening to a distant “me”; it is the movement of the self itself. When this is seen deeply, the division

between the sufferer and the suffering begins to dissolve. And in that dissolution, there is already the seed of ending.

The ending of misery does not come through will or discipline. Effort implies resistance, and resistance perpetuates conflict. The ending comes through understanding — an understanding born of choiceless awareness. When the whole process of confusion is seen in its entirety, without escape, the mind becomes extraordinarily quiet. In that quietness there is no room for the old patterns to continue in the same way.

Only a mind that has touched this quiet clarity can approach the larger questions of life — love, death, meaning — without distortion. Otherwise, those questions are filtered through the haze of unresolved misery.

So, the real inquiry is not how to escape torture and confusion, but whether one can remain with them, observe them completely, and learn from them. In that total attention lies the possibility of a radical ending — not gradual, not in the future, but in the immediacy of seeing. And from that ending, a different quality of life begins, one that is not rooted in conflict but in understanding.

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Questioner: I feel that my life is basically a movement of torture, misery, and confusion. That seems to be the ground on which I live. Can that ever end? Unless it ends, I feel I cannot seriously ask any other meaningful question.

Speaker: Let us go into it slowly. When you say your life is misery and confusion, are you stating an idea, or are you

describing an actual fact that you feel from moment to moment?

Questioner: It feels like a fact. There may be brief moments of pleasure or distraction, but underneath there is a persistent sense of unease and conflict.

Speaker: Most human beings share that condition, though they may cover it with activity or belief. The important thing is not to escape from it, but to understand it. When you ask whether it can end, what is your intention? Do you want a method to get rid of it?

Questioner: Naturally I want to be free of it. If there is a way, I want to know it.

Speaker: See the danger there. The moment you seek a method, your concern is no longer to understand misery but to escape it. Escape may bring temporary relief, but it does not end the root of confusion. Can we, for a moment, put aside the desire to get rid of it and simply look at what misery actually is?

Questioner: I can try. Misery feels like a mixture of fear, loneliness, and frustration — a sense that life is not what it should be.

Speaker: Notice that phrase, "what it should be." There is a comparison between what is and what you imagine ought to be. That comparison is created by thought. Thought projects an ideal and then measures the present against it. In that measurement there is conflict. Could that conflict be one of the sources of misery?

Questioner: Yes, I am always comparing myself with others or with some image of success or happiness.

Speaker: So, comparison breeds dissatisfaction. And dissatisfaction, when sustained, becomes a form of torture. If you see this clearly, not as an idea but as an actual movement in yourself, what happens to comparison at that moment?

Questioner: When I see it happening, it seems to lose some of its force.

Speaker: Exactly. The seeing is the important thing. Not the effort to stop comparing, but the awareness of comparison as it arises. In that awareness there is no condemnation and no justification — only observation. Such observation is intelligence in action.

Questioner: But the misery seems so deep and accumulated. Can mere observation dissolve something so heavy?

Speaker: We are accustomed to thinking in terms of gradual change — that heavy problems require time and effort. But consider this: when you see a physical danger instantly, you act instantly. The action is in the seeing. Similarly, when the mind sees the whole structure of its misery — the comparison, the fear, the clinging — that very perception has its own action.

Questioner: Are you saying that the ending of misery is in the complete perception of it?

Speaker: Yes. But that perception must be total, not partial. If you observe only fragments, the root remains untouched. To see the whole movement of the self — its fears, desires,

and contradictions — requires sustained attention. Not forced attention, but a natural interest in understanding oneself.

Questioner: And what is the role of the observer in all this? I feel as if I am watching my misery.

Speaker: Look more closely. The observer is made of past experiences, memories, and knowledge — which are the very elements that create misery. So the observer is not separate from what is observed. The observer is the misery. When this is seen, the division between the watcher and the thing watched collapses.

Questioner: That is difficult to grasp.

Speaker: It is difficult only if you approach it intellectually. Watch in actual moments of confusion or hurt. You will see that the "me" who says, "I am miserable," is itself a bundle of memories and reactions. When there is no separation between the observer and the observed, there is a different quality of attention — a unified attention.

Questioner: And in that unified attention?

Speaker: In that attention, the process of conflict begins to end. Not because you are trying to end it, but because the energy that sustained division is no longer there. Misery feeds on fragmentation — on the split between what is and what should be, between the observer and the observed. When that fragmentation ends, there is a natural quietness.

Questioner: Is that quietness the end of misery?

Speaker: It is the beginning of a different way of living. A mind that has understood its own confusion is no longer

caught in the same patterns. From that clarity you can approach other questions — love, death, meaning — without distortion. But if misery remains unexamined, it colours every inquiry.

Questioner: So, the essential thing is to remain with what is, without escape?

Speaker: Yes. To remain with misery without naming it, without running from it, without seeking a solution — just to observe it completely. In that total observation there is an ending that is not brought about by will. It happens naturally, as darkness ends when there is light.

Questioner: Then the ending is not in the future?

Speaker: The future is a projection of thought. The ending is always now, in the immediacy of seeing. When you see the truth of something completely, that truth acts instantly. And in that action, there is freedom from the old burden of torture and confusion.

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The Crossing of the "I"

There is a story told of a meeting between a Christian pope and a man who spoke relentlessly about truth without belonging to any religion. The pope, representing centuries of organized belief, came prepared to challenge him, perhaps even to defend doctrine against what he considered dangerous philosophy.

But the man did not meet him with argument. He did not oppose belief with counter-belief. He simply inquired.

He asked gently, "What is the symbol to which you pray?"

The pope replied, "The cross — the sacred cross that represents Jesus Christ."

The man looked at the symbol, not as a Christian or a critic, but as one who observes without prejudice. He said, "See what that symbol contains. The vertical line is the 'I' — the movement of self, the assertion of the ego that rises, strives, and separates itself. And the horizontal line cuts across it. To cross it is to end the dominance of the 'I', to bring that vertical movement to stillness."

He did not say this as an interpretation belonging to a system. He spoke as one pointing to a fact within human consciousness.

"When the 'I' is crossed," he continued, "there is no longer division between you and another. The symbol then is not merely an object of worship. It becomes a mirror in which one sees the ending of self-centeredness. That ending is what

I speak of — not as an ideal to be achieved, but as something to be seen directly in oneself."

In that moment, the pope was no longer a defender of faith and the other man was no longer an opponent. There was only the shared perception of what the symbol might signify beyond tradition — the ending of ego as the beginning of compassion.

The meeting ended quietly. Not with conversion or triumph, but with a mutual recognition that truth is not owned by any religion. A symbol may belong to a culture, but the insight it points to belongs to humanity.

And perhaps that is the essence of such encounters: when one listens without the noise of identity, even a familiar sign like the cross can reveal a profound invitation — to look inward and see whether the "I," with all its fears and ambitions, can come to an end. In that ending there is a silence that is not imposed, and in that silence, there is a quality of love that no doctrine can contain.

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Pope: I have come to speak with you because many say your teachings disturb the foundations of religion. You question belief, tradition, and authority. Do you deny the sacred?

Teacher: Sir, before we accept or deny anything, may we inquire together what we mean by the sacred? If we begin with conclusions, we shall only defend them. Can we look without defense?

Pope: I am willing to look. But for us the sacred is represented by the cross — the symbol of Christ, of sacrifice and redemption.

Teacher: The cross is a symbol to you. May I ask: when you look at that symbol, do you see only what tradition has told you to see, or do you observe it freshly, as though for the first time?

Pope: It is difficult to separate the symbol from its history. It carries centuries of meaning.

Teacher: Of course. Thought has accumulated around it layer upon layer. But if we could put aside, even for a moment, what we have been told, and simply look — what do we see?

Pope: We see two lines intersecting: one vertical, one horizontal.

Teacher: Yes. The vertical line stands alone, rising and falling. It is like the movement of the self — the "I" that is always becoming, striving, asserting. Is this not the movement of our daily life? Each of us is concerned with our advancement, our salvation, our fulfillment.

Pope: The self is part of human nature. Religion seeks to guide it toward God.

Teacher: But first we must understand what this self is. The "I" is built from memory, experience, knowledge — from the past. It is a structure of thought. And as long as this structure dominates, it divides: you and me, believer and nonbeliever, nation against nation. Do you see that?

Pope: Yes, division is evident in the world. But are you suggesting the self must be denied?

Teacher: I am not suggesting denial, suppression, or discipline. Those are again activities of the self-trying to become something. I am asking whether the self can be understood. When you observe anger in yourself, or ambition, can you watch it without condemning or justifying it?

Pope: That is very difficult. The mind immediately judges.

Teacher: Exactly. The judging is another movement of the "I." Now, look again at the cross. The horizontal line cuts across the vertical. If we may speak metaphorically, it is as though the endless upward striving of the self is brought to a halt. To cross the "I" is to end its tyranny — not through effort, but through insight.

Pope: You interpret the symbol psychologically.

Teacher: I am not interpreting according to a system. I am pointing to what is actually taking place in us. Symbols have value only if they awaken intelligence. Otherwise, they become objects of worship that dull the mind.

Pope: For millions, the cross is an object of devotion. It gives comfort and hope.

Teacher: Comfort and hope may be necessary, but do they bring understanding? A man who is comforted by an illusion is still living in illusion. The question is whether we want comfort or truth.

Pope: Truth is the aim of all religion.

Teacher: Then truth must be approached without fear. If the cross suggests the ending of the self-centred movement, that

ending cannot be achieved through belief. It comes when one sees directly the whole structure of the "I" — its fears, its desires, its search for security.

Pope: Are you saying that in the ending of the ego there is redemption?

Teacher: I would not use the word redemption, because it carries theological meanings. But when the self is quiet — not made quiet by discipline, but naturally still because it has understood itself — there is a different quality of mind. In that silence there is compassion. And where there is compassion, there is something sacred.

Pope: This silence you speak of — is it related to prayer?

Teacher: What is prayer? Often it is a repetition of words, a petition, a movement of thought seeking a result. Such prayer strengthens the center that asks. But the silence I speak of is not the product of asking. It comes when the mind sees the futility of its own noise.

Pope: If what you say is true, then the essence of religion is the ending of self-centeredness.

Teacher: Is that not evident? A mind occupied with itself cannot love. And without love, all rituals and symbols are empty. The cross, then, is not merely a historical emblem. It is a living question: can the "I" be crossed out in our daily life?

Pope: That would require a revolution within each human being.

Teacher: Precisely. Not a revolution according to an ideology, but a radical transformation in the way we observe

ourselves. Such transformation cannot be organized. It happens in the act of seeing.

Pope: And this seeing is available to anyone?

Teacher: To anyone who is willing to look without prejudice. Truth is not the property of a church or a teacher. It is discovered in the mirror of relationship — in how we speak, how we think, how we react. When these are watched with choiceless awareness, the observer and the observed are not separate. In that perception, the "I" loses its center.

Pope: Then the symbol I have revered all my life points inward, not outward.

Teacher: It points nowhere if we merely worship it. But if it awakens inquiry, it becomes a doorway. The important thing is not the symbol but the seeing. When there is seeing, the mind is humble, and humility is the beginning of wisdom.

Pope: I came prepared to defend my faith. Instead, I find myself questioning more deeply what faith means.

Teacher: Questioning is healthy when it is not cynical. To question is to care passionately about truth. And where there is such care, there is communion beyond belief.

Pope: I see now that what you teach is not opposed to the essence of religion, but to its stagnation.

Teacher: Sir, I oppose nothing. Opposition breeds further division. I am concerned only with understanding. When we understand ourselves, the barriers we have built — religious, political, personal — begin to dissolve. Then symbols may have their place, but they no longer imprison the mind.

Pope: This conversation has been… unexpectedly peaceful.

Teacher: Peace comes when there is listening. We have listened to each other without trying to conquer. In such listening there is affection. And perhaps that affection is closer to the sacred than any doctrine.

Pope: I shall carry this inquiry with me.

Teacher: Do not carry my words as conclusions. Observe yourself. Let the cross you cherish be a reminder to watch the movement of the "I" in daily life. In that watching, there may be an ending. And in that ending, something immeasurable begins.

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Poem

He held the symbol in his hand
as mankind has held it for centuries —
a sign carved by belief,
polished by prayer,
heavy with memory.

And the other looked at it
as one looks at a leaf
or the evening sky —
without history,
without ownership.

"See," he said softly,
"There is a line that rises —
the movement of I,
always climbing,

always becoming,
casting its shadow as division.

And there is a line that crosses —
a quiet ending
to that restless ascent.

Where they meet
is a still point
untouched by ambition.

If the rising line is the self
with its hunger and fear,
then the crossing
is the gentle death of that center.

Not a death imposed by will,
not the discipline of belief,
but the ending that comes
when the mind sees itself clearly
as a mirror sees a face.

In that crossing
the burden of becoming falls away.
There is no worshipper
and nothing worshipped —
only a vast silence
in which love has no opposite.

The symbol then is no longer stone
or wood
or sacred story.
It is a living question
beating in the heart:

Can the ‘I’
with all its noise
be crossed out
in the light of understanding?

And when it is crossed,
even for a breath,
the world is new —
not remade by effort,
but revealed
in the innocence of seeing.

*****

Attachment involves corruption

To say that attachment involves corruption is a strong statement. One must not accept or reject it hastily. One must look.

What is attachment? It is not love. Attachment is the movement of thought that clings to a person, an idea, an possession, and from that clinging derives a sense of identity. In attachment there is always the whisper of fear: “Without this, what am I?”

That fear is the beginning of corruption.

Corruption is not only bribery or moral decay in society. It is the inward distortion that occurs when perception is shaped by fear and desire. When I am attached, I do not see the other as they are. I see them through the image I have built — the image that gives me comfort. Relationship then becomes a transaction between images, and truth is sacrificed to maintain psychological security.

Observe how attachment breeds subtle violence. There is jealousy, the urge to possess, the demand to be reassured. Even kindness becomes calculated. The mind begins to manipulate in order to preserve what it holds dear. This manipulation is corruption in its most intimate form: the corruption of relationship.

Now, to perceive all this without condemning attachment or trying to escape from it is the action of intelligence. Intelligence is not analysis over time. It is the immediate clarity that comes when the mind is attentive.

In that attention, attachment unfolds like a map. One sees its roots in loneliness, its branches in fear, its fruits in sorrow. Seeing the whole structure at once — not bit by bit — is intelligence. And in that very seeing there is a release, not cultivated, not willed.

Then relationship is no longer based on need. There is care without clinging, affection without fear. Such a mind is incorruptible because it seeks nothing for itself. It is free to love.

And perhaps that is the essence of intelligence: a mind so clear of attachment that it meets life without distortion.

*****

When images meet

When we say the observer is the image, we are pointing to something fundamental in human relationship. The observer — the one who says “I see,” “I think,” “I judge” — is not a separate, independent entity. He is the accumulation of memories, experiences, hurts, pleasures, and conclusions. From this accumulation thought builds an image and calls it me.

Now, when this observer looks at another person, he does not look freshly. He looks through the screen of images he has already formed about that person — images shaped by past encounters, opinions, and emotional residues. At the same time, the other person is doing exactly the same. Each carries an image of the other.

So, what is taking place in relationship? Not a meeting between two living human beings, but a contact between two sets of images. These images respond to each other mechanically. They defend, attack, flatter, or withdraw. And we call this movement relationship.

But the actuality — the living, changing human being — is never met. The image stands in the way. It acts as a barrier that prevents direct perception. Where there is image, there is division. And where there is division, there is conflict.

To see that the observer himself is an image is the beginning of a radical transformation. Usually, we assume there is a solid observer who controls or changes his images. But when one looks closely, the observer is the bundle of images. There is no separate entity outside them.

This realization is not an intellectual conclusion. It must be seen in the instant of relationship — when you speak to someone and notice how quickly memory interferes, how swiftly thought categorizes and interprets. In that moment of seeing, there is a gap in the mechanical process.

If the mind remains with that perception without trying to alter it, there comes a different quality of attention — an attention in which images fall silent. In that silence, there is a direct encounter with what is. The other is no longer filtered through the past. There is a freshness, an innocence in perception.

Such a meeting is rare. It requires a mind that is aware of its own image-making activity from moment to moment. This awareness is not effortful. It is the natural alertness of a mind that is interested in truth.

When there are no images interfering, relationship is no longer a collision of memories. It becomes a living movement in which each moment is new. In that newness there is the possibility of love — a love not shaped by the past, not confined by the self.

And perhaps this is the essential insight: as long as images interact, we live in abstraction. When images end, even briefly, life reveals itself in its immediacy. To see this fact clearly is already to step out of illusion.

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Questioner: You say the observer is the image. I find that difficult to grasp. Surely there is an real observer who looks at images?

Teacher: Let us examine it slowly. When you say "I observe," what is this "I"? Is it not made up of memories —

your experiences, your hurts, your pleasures, your knowledge?

Questioner: Yes, the observer is shaped by the past.

Teacher: So, the observer is a structure built by thought. Thought gathers experience and from that constructs an image it calls me. This image has continuity because memory gives it permanence. Do you see that?

Questioner: Intellectually, yes. But when I look at another person, I feel I am looking directly at them.

Teacher: Are you? Suppose you meet a friend who once hurt you. The moment you see him; does not the memory of that hurt arise?

Questioner: It does. Almost instantly.

Teacher: And through that memory you look at him. The past interferes with the present. You are not seeing the human being as he is now; you are seeing the image you have built about him.

Questioner: That seems true. And he probably has an image about me as well.

Teacher: Exactly. So, what is the nature of your relationship? Is it a meeting between two living beings, or a contact between two images?

Questioner: It appears to be between two images.

Teacher: And images are products of thought. Thought is always old, because it is based on the past. Therefore, your relationship is largely a movement of the past interacting with itself. Where then is the freshness of meeting?

Questioner: If what you say is correct, there is very little freshness. But is it possible to live without images? We need memory to function.

Teacher: We are not talking about factual memory — how to drive a car or speak a language. We are concerned with psychological images: the pictures you carry about yourself and others. These images give a sense of security, but they also create separation.

Questioner: Separation meaning conflict?

Teacher: Yes. Where there is an image of me and an image of you, there is already division. Each image seeks protection and continuity. From that arise misunderstanding, hurt, and struggle.

Questioner: Then the observer who thinks he is separate from the image is himself another image?

Teacher: Precisely. The observer is not outside the field of images. He is that field. When you say, "I must change my image," it is one image trying to modify another. This creates endless conflict.

Questioner: This is quite disturbing. If the observer is the image, is there any possibility of seeing without distortion?

Teacher: There is, but it requires careful attention. First one must see the fact that the observer is the image — not as an idea, but as an actual happening in daily life. Watch how quickly thought forms pictures about people, about yourself.

Questioner: I can notice it even now as we speak. There is a tendency to label, to interpret.

Teacher: That noticing is the beginning of awareness. When you observe the image-making process without trying to

suppress it or justify it, you are already outside its mechanical grip.

Questioner: Outside it? But you said the observer is the image.

Teacher: The moment there is pure observation — observation without a center that says "I am observing" — there is only attention. In that attention the image loses its dominance. It is like bringing light into a dark room; the darkness does not fight the light, it simply disappears.

Questioner: Are you saying that attention dissolves images?

Teacher: Not as a deliberate act. If you attend completely to the movement of image-making, the very clarity of that attention ends the process for that moment. What remains is a direct perception of the other person.

Questioner: And in that perception, there is no past interfering?

Teacher: The past has its proper place in practical matters, but psychologically it is quiet. Then you meet the other anew. Such meeting is rare because our minds are burdened with accumulated images.

Questioner: What is the quality of a relationship in which images do not interfere?

Teacher: It is a relationship based on actuality, not on abstraction. You respond to what is happening now, not to what has been. In that immediacy there is sensitivity and care. One might call it love, but the word is not important.

Questioner: This suggests that most of our relationships are shadows, not the real thing.

Teacher: That is so. We live largely in a world of images and call it reality. To awaken from that requires a deep interest in understanding oneself.

Questioner: And this understanding comes through observing the movement of images from moment to moment?

Teacher: Yes. Self-knowledge is not accumulated knowledge about oneself. It is the living observation of how the mind operates in relationship. In that observation there is a freedom from illusion.

Questioner: Then the ending of images is not a goal to be achieved in the future.

Teacher: Exactly. It happens in the instant of seeing. Each moment of clear perception is a small ending of the past. In those endings the mind is fresh.

Questioner: I begin to sense what you mean. When images fall silent, there is a direct contact with life.

Teacher: And that contact is truth — not a truth belonging to any system, but the simple fact of seeing what is. When two human beings meet without images, there is communion. Such communion is the foundation of a sane society.

Questioner: It seems that the transformation of the world begins in this very perception.

Teacher: The world is not separate from us. We have created it through our relationships. When relationship is freed from images, the seeds of conflict end. That is a profound revolution, and it begins with the understanding that the observer is the image.

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Poem

Between you and me
there stands a quiet wall
not built of stone
but of remembered words,
old hurts,
and carefully polished pictures.

I call this wall myself.
You call yours by another name.
And these two shadows meet
and speak
and gesture —
while the living beings behind them
remain untouched.

The observer who says
“I see you”
is himself a bundle of yesterdays,
a face woven from memory.
He does not meet you;
he meets the image he has made,
and in that meeting
there is recognition
but not discovery.

So, we move together
in a corridor of reflections,
image answering image,
echo replying to echo,
and we call this relationship.

But when the mind pauses
and sees this whole movement
without choosing,
without defending,
the wall trembles.

For a moment
the past falls silent.

Then there is no observer
standing apart,
no picture reaching for another picture —
only a clear space
where seeing happens.

In that space
you are not what I remember,
nor am I what I have been.
We meet without distance.

And in that meeting
fresh as the first light of morning,
there is a tenderness
that thought cannot capture —
a communion untouched by images,
where life speaks
directly to itself.

*****

The Discovery of Silence

If you imitate the silence which I describe, then you are not silent. You have to find out for yourself what silence is. Sit quietly and find out; don't let somebody else tell you.

When one is told about silence, the mind immediately begins to form an image of what silence should be. It imagines a state free from noise, free from thought, perhaps peaceful and pleasurable. Then it tries to imitate that image. But what is being imitated is not silence — it is an idea about silence.

Imitation is the activity of thought projecting a pattern and then conforming to it. In that conformity there is effort, control, and measurement: "Am I becoming silent? Have I reached it?" Such questions indicate that the mind is still moving within the field of becoming. It is chasing a result. And a mind that is chasing cannot be silent.

Silence is not something to be achieved through discipline. Discipline implies a controller who suppresses noise in order to arrive at a desired state. But the controller himself is part of the noise. He is another fragment of thought trying to dominate the rest. This inner division breeds conflict, and conflict is the denial of silence.

To find out what silence is, one must first understand the nature of noise — not only the external sounds of the world, but the inward chatter of thought. This chatter is the constant movement of memory reacting to experience. It is the mind talking to itself, endlessly interpreting, judging, comparing.

If you sit quietly and observe this movement without trying to stop it, without condemning or encouraging it, you begin to see its whole structure. You see how thought arises from the past and projects itself into the future. You see its restlessness, its search for security and continuity.

This seeing is not analysis over time. It is an immediate awareness. And in that awareness, there is no observer separate from what is observed. There is only the movement of thought revealing itself.

When the mind sees the futility of its own noise — sees it as one sees a dangerous precipice — there is a natural stillness. Not a stillness cultivated by will, but a silence that comes because the mind understands itself. Understanding ends unnecessary movement.

Such silence is alive. It is not the dull quietness of suppression or fatigue. It has an extraordinary alertness, a sensitivity in which every sound is heard clearly, every sensation felt fully. In this silence there is no center saying, "I am silent." The moment there is such a center, silence has already been broken by recognition.

This is why no one can tell you what silence is. Words can only point; they cannot contain the thing itself. If you accept another's description and try to reproduce it, you are living secondhand. Truth is never secondhand. It must be discovered anew by each mind in the act of attentive observation.

So, to sit quietly is not a technique but a gesture of listening. You listen to the world around you and to the world within, without preference. In that choiceless listening, the boundaries between inner and outer begin to dissolve. There is only awareness.

Out of that awareness, silence flowers naturally — uninvited, unpremeditated. And in that silence, there is a depth that thought can never reach. It is a silence that is not yours or mine. It belongs to no authority. It is there whenever the mind is free to see.

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Questioner: You have said that if I imitate the silence you describe, then I am not silent. I find that confusing. If I don't imitate, how am I to learn what silence is?

Teacher: Let us look at what we mean by learning. When you learn a skill, you imitate, you practice, you follow a method. But can silence be approached as a skill to be acquired?

Questioner: I suppose that is what most of us try to do. We follow techniques, meditate, control our thoughts.

Teacher: And what is the result of such control? Observe it in yourself. When you try to control thought in order to become silent, what is taking place?

Questioner: There is effort. One part of the mind is trying to suppress another part.

Teacher: Exactly. There is a division: a controller and the thing controlled. But is the controller different from the thoughts he is trying to suppress?

Questioner: He feels different. He seems to be the one who wants silence.

Teacher: Look more closely. The controller is also a product of thought. He is another fragment of the same movement. So thought is trying to control itself. This creates conflict, does it not?

Questioner: Yes, there is struggle. And the more I struggle, the more restless the mind becomes.

Teacher: Therefore, a mind caught in conflict cannot possibly be silent. Silence is not the outcome of struggle. It is not produced by effort.

Questioner: Then what am I to do? If I don't make an effort, the mind wanders endlessly.

Teacher: We are so conditioned to doing something that we rarely consider the possibility of simply observing. Instead of trying to stop the wandering, can you watch it?

Questioner: Watch it without interfering?

Teacher: Yes. Sit quietly and let the mind move as it will. Follow its thoughts as you would watch clouds drifting across the sky — without choice, without resistance.

Questioner: When I try that, I notice how noisy the mind is. It jumps from one thing to another.

Teacher: That very noticing is important. Most of the time we are unaware of the noise. We are carried away by it. But when you observe it attentively, you begin to see its pattern — how each thought is linked to memory, how it arises from the past.

Questioner: I see that the mind is always occupied with what has been or what might be.

Teacher: And this occupation is its noise. It is the constant movement of becoming — wanting to achieve, to avoid, to secure. As long as the mind is pursuing something, it cannot be still.

Questioner: Are you suggesting that silence comes when this pursuit ends?

Teacher: Not as a conclusion to be reached, but as a fact to be discovered. When you see clearly the restless nature of pursuit — see how it breeds dissatisfaction and conflict — the mind naturally begins to lose interest in it.

Questioner: Lose interest? That seems difficult. Desire is very strong.

Teacher: Desire becomes strong when it is not understood. When you observe desire as it arises — its sensation, its image, its urge to continue — without condemning or indulging it, you learn about its whole movement. In that learning there is intelligence.

Questioner: And intelligence brings quietness?

Teacher: Intelligence is quiet by its very nature. It is not burdened by unnecessary movement. When the mind understands itself deeply, many of its agitations fall away without effort.

Questioner: But is that understanding gradual? Does it take time?

Teacher: Understanding happens in the instant of seeing. Time is needed to accumulate knowledge, but insight is immediate. When you see a danger clearly, action is instantaneous. Similarly, when the mind sees the futility of its own noise, there is a natural stillness.

Questioner: Sometimes I experience a kind of forced quietness through concentration. Is that silence?

Teacher: Concentration narrows the mind. It excludes, resists, pushes away distractions. Such exclusion may produce a temporary quiet, but beneath it there is tension. That is not silence; it is suppression.

Questioner: Then silence must be something entirely different.

Teacher: Yes. True silence is expansive, not narrow. In it the mind is highly alert, sensitive to every sound and movement.

There is no center saying, “I am silent.” The moment you recognize silence and claim it, it has already become a memory.

Questioner: So, silence cannot be possessed.

Teacher: It cannot be held or repeated. It comes uninvited when the mind is free from the burden of becoming. And it goes when thought grasps at it.

Questioner: You emphasize that one must find this out for oneself. Why is it so important not to rely on another’s description?

Teacher: Because the description is not the thing. If you depend on another’s words, you live secondhand. You try to conform to an image created by someone else. That conformity dulls perception.

Questioner: Then your words are only pointers?

Teacher: Nothing more. They are meant to awaken inquiry, not to provide a system. The discovery of silence is a personal journey in the sense that no authority can lead you to it.

Questioner: When I sit quietly and observe as you suggest, there are moments when the mind becomes unexpectedly still. Is that the silence you speak of?

Teacher: Do not label it. The moment you say, “This is it,” thought has entered and the stillness is over. Simply be aware of that quiet without naming it.

Questioner: It feels very alive, almost sacred.

Teacher: Words like sacred are heavy with associations. What matters is the quality of attention in that moment. In

such attention there is a sense of vast space, a freedom from the self's chatter.

Questioner: And from that space, life seems clearer.

Teacher: Naturally. A silent mind sees without distortion. Its perception is direct. From such perception right action flows without calculation.

Questioner: Then silence is not an escape from life but a deeper contact with it.

Teacher: Precisely. It is the ground from which intelligence operates. A mind that knows silence is not withdrawn; it is fully engaged, yet inwardly still.

Questioner: I begin to understand that silence cannot be pursued. It appears when the mind understands its own movement.

Teacher: That is the essence of it. Sit quietly, observe without choice, and let the mind reveal itself. In that revelation there may come a silence that is not made by thought.

Questioner: And that silence is to be discovered anew each time.

Teacher: Yes. It is always fresh, never a repetition. To live with such freshness is to live without the burden of imitation.

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Poem

You sit to be silent
and already the mind whispers
what silence should be —
a borrowed picture

painted by another’s words.

Following that picture
you tighten the mind
like a fist closing on air,
and call that effort peace.

But silence does not come
to a mind that chases it.

It comes
when the chase is seen
for what it is —
the old hunger of becoming
wearing a sacred mask.

Sit quietly,
not to arrive
but to watch.

Hear the murmur of thought
rising and falling
like wind through leaves.
Do not pursue it,
do not resist.
Let it speak
and exhaust its echoes
in the light of attention.

In that watching
without a watcher,
the noise begins to fade
not by command
but by understanding.

Then there is a stillness
you did not invite,
a vast open space

where the mind is awake
and unburdened.

No one stands there to say,
“I am silent.”

There is only silence —
alive, immeasurable —
and in its depth
life is heard anew,
fresh as the first sound
of morning.

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Watching the Movement of Thought

To say that self-knowledge is not merely knowing oneself but watching every movement of thought is to point to something extraordinarily subtle. Most of us assume that knowing ourselves means collecting information about our past—our memories, experiences, preferences, and conclusions. We build an image of who we are and call that self-knowledge. But that image is static, fixed in words and memories, while life is a living movement.

The speaker and the listener are not separate in this inquiry. We are together observing what it means to watch thought. Thought is always in motion. It arises from memory, from experience, from accumulated knowledge. It projects itself as fear, desire, hope, and belief. If we merely label these movements—saying "this is anger," "this is jealousy," or "this is pleasure"—we have already translated the living fact into an old category. The label is of the past. But the fact is always new.

To watch the movement of thought requires a mind that is attentive without choice. Choice implies preference, and preference is born of conditioning. When we choose what to observe and what to avoid, we distort perception. But when there is simple observation—like watching a cloud pass across the sky—there is no condemnation, no justification, no attempt to control. There is only seeing.

In that seeing, the observer begins to lose his separate identity. Ordinarily, we think there is a watcher who stands apart from thought and examines it. But if you look closely, you will find that the watcher is himself another bundle of thoughts—memories and reactions claiming authority. When this is seen, not as an idea but as an actual fact, there is a different quality of attention. The division between observer and observed dissolves.

It is in this undivided attention that self-knowledge flowers. This knowledge is not accumulated; it is not something you carry over from yesterday. It is alive, renewing itself from moment to moment. Each reaction, each impulse, each subtle movement of thought is revealed in the light of awareness. And in that light, there is no effort to become something or to change what is seen. The very clarity of perception brings its own order.

Such watching is meditation in daily life. It is not confined to a quiet room or a special posture. It happens in relationship—in the way you speak to another, in your responses to praise or criticism, in the surge of ambition or the sting of hurt. Life itself becomes the field of learning. And because there is no accumulation of conclusions, the mind remains fresh, innocent, capable of meeting each moment directly.

When there is this choiceless awareness of thought's movement, the mind is no longer trapped in its own projections. It begins to understand the limits of thought and the silence that lies beyond it. In that silence, there is a depth of understanding that is not personal. It is not "my" knowledge or "your" knowledge. It is simply the clarity that comes when the mind sees itself without distortion.

This is the essence of self-knowledge: not the construction of a better image of oneself, but the ongoing, effortless watching of the whole movement of thought. In that watching, the self as a fixed entity loses its grip, and what remains is a mind that is attentive, free, and profoundly alive.

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Questioner: You said that self-knowledge is not knowing oneself as an idea, but watching every movement of thought. That sounds simple, yet I feel I don't quite grasp it. What does it actually mean to watch thought?

Speaker: Let us look at it together. When you say you want to know yourself, what do you usually mean? Do you not refer to your character, your experiences, your memories, your likes and dislikes?

Questioner: Yes, I suppose I mean understanding my personality and my past.

Speaker: That understanding is based on memory, is it not? It is a collection of descriptions and conclusions about yourself. But the self is not a fixed thing. It is a living movement. Thought is constantly responding to challenges, forming reactions, creating images. If you cling to a static description and call that self-knowledge, you are holding onto something dead.

Questioner: Then self-knowledge is not a conclusion about myself?

Speaker: Precisely. It is not a conclusion at all. It is an ongoing observation. To watch every movement of thought is to see how thought arises, how it shapes your responses, how it builds images about yourself and others. This watching is not analytical in the usual sense. Analysis implies a division between the analyzer and the thing analyzed.

Questioner: Are you saying that the analyzer is also thought?

Speaker: Yes. The analyzer is another fragment of thought claiming authority. One part of thought assumes it can examine another part. This division creates conflict. But if you see that the observer is not separate from the observed—

that the watcher is made of the same material as what he watches—then there is a different quality of attention.

Questioner: I'm not sure I see that directly. It still feels as if there is a "me" watching my thoughts.

Speaker: Notice that feeling carefully. The "me" who claims to watch is itself a bundle of memories, experiences, and identifications. It is a product of thought. When anger arises and you say, "I am angry," there seems to be an entity who owns the anger. But if you look closely, in that moment there is only anger. The observer who says "I am angry" appears a split second later, naming and claiming the experience.

Questioner: So, the separation is created by naming?

Speaker: Naming is part of it. The word, the symbol, the memory of past anger—all these interfere with direct perception. To watch the movement of thought is to see it before it is captured by words, or at least to be aware of the whole process, including the naming. This requires a mind that is attentive without choice.

Questioner: What do you mean by "without choice"? Isn't choice necessary for attention?

Speaker: Choice implies preference. When you choose what to observe, you are already guided by desire or fear. You want to look at pleasant thoughts and avoid unpleasant ones. Such selective attention is distorted. Choiceless awareness means observing whatever arises, without condemnation or justification.

Questioner: That sounds difficult. My instinct is always to judge or try to change what I see.

Speaker: Of course. We are conditioned to control, suppress, or pursue. But see what happens when you try to change a thought. Another thought intervenes and says, "This should be different." You are still within the field of thought, moving from one reaction to another. Watching is entirely different. It is like observing a river flow. You do not push the water; you simply see its movement.

Questioner: And in that watching, does change occur?

Speaker: Change is not something you pursue. When there is clear perception, the false drops away naturally. If you see a danger clearly, you do not argue about it; you act instantly. Similarly, when the mind sees the whole movement of fear or jealousy without distortion, there is an ending of that movement in that very seeing.

Questioner: Are you saying that understanding comes instantly, not gradually?

Speaker: Insight is always immediate. Gradual change belongs to time and effort, which are extensions of thought. Self-knowledge, as we are discussing it, is not accumulated over time. It is alive in the present. Each moment of watching reveals something new. If you store that revelation as memory and rely on it tomorrow, it becomes stale.

Questioner: Then self-knowledge is always fresh?

Speaker: Yes. It is a living process. The moment you say, "I know myself," you have stopped learning. Watching the movement of thought keeps the mind young, because it is constantly discovering. There is no authority in this

discovery—no teacher, no system, no method that can give it to you.

Questioner: That suggests I am entirely responsible for this observation.

Speaker: You are the field in which this observation takes place. No one can hand it to you. Others may point, but the seeing is yours alone. And this seeing is meditation in daily life. It is not separate from how you speak, how you listen, how you relate to others.

Questioner: So, relationship is a mirror for watching thought?

Speaker: Exactly. In relationship, your reactions are exposed. You see your attachments, your fears, your expectations. If you watch these without escape, relationship becomes a profound teacher. Life itself is the movement of thought in action.

Questioner: What happens to the mind that watches in this way?

Speaker: As the mind understands its own movement, it begins to see the limits of thought. Thought has its place in practical matters, but it cannot touch the depth of silence beyond it. When thought naturally quiets through understanding, not through force, there is a stillness that is not manufactured.

Questioner: And that stillness is part of self-knowledge?

Speaker: It is the flowering of it. In that stillness, there is no center claiming experience. There is only awareness. This

awareness is not personal. It is not yours or mine. It is a state in which the mind is free from the burden of its own projections.

Questioner: Then self-knowledge is not self-centered at all.

Speaker: On the contrary, it is the ending of self-centered activity. By watching every movement of thought, the mind understands the structure of the self. In that understanding, the self loses its dominance. What remains is a mind that is clear, attentive, and open to the vastness of life.

Questioner: I feel that I am beginning to sense what you mean. It is less about achieving something and more about seeing what is.

Speaker: That is the essence of it. To see what is, without distortion, is the highest form of intelligence. And this intelligence awakens when there is simple, choiceless watching of the movement of thought. In that watching lies the true meaning of self-knowledge.

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The Order of a Mind Without Accumulation

Living Without Psychological Accumulation

An electron has its order. A river flows in its course. A tree grows according to its nature. None of them carries yesterday as a burden. They do not accumulate psychological memory as identity. Their movement is direct, unconflicted, whole.

Can a human being live in that way?

When we speak of philosophical accumulation, we mean the gathering of ideas, beliefs, conclusions, systems — the constant storing up of what others have said and what we ourselves have experienced, and then living according to that storehouse. This accumulation becomes a screen through which we look at life. We no longer see directly; we see through knowledge.

Knowledge has its place. To speak a language, to drive a car, to perform surgery — all this requires accumulation. But psychologically, inwardly, accumulation breeds division. It creates the observer separate from the observed: I am this, I should become that. From this division arise conflict, comparison, fear.

A river does not compare itself with another river. A tree does not aspire to become a mountain. Their order is intrinsic. It is not imposed by discipline or effort. It comes from being what they are without contradiction.

Is it possible for the mind to discover such intrinsic order?

Order is not conformity. It is not the result of following a pattern laid down by philosophy, religion, or authority. That kind of order is mechanical; it is merely obedience. True order arises when there is the ending of inner disorder — and disorder is the movement of contradiction: wanting and not wanting, believing and doubting, becoming and fearing failure.

To see this disorder clearly, without trying to escape from it, is the beginning of intelligence. This seeing is not an accumulation. It is a living act. Each moment of observation is fresh. When you watch your anger as it arises — not naming it, not judging it, not justifying it — there is a direct perception. In that perception, the anger unfolds and ends naturally, without leaving a psychological residue.

Then the mind begins to move like the river — not because it imitates the river, but because it is no longer burdened by the past as identity. Memory functions where it is necessary, but it does not dominate perception. The mind is attentive, fluid, sensitive.

Such a mind has order, but it is not a cultivated order. It is the order of understanding. Like the electron moving in its precise relationship, like the tree rooted and growing, the human mind finds its own harmony when it is free from the weight of accumulated conclusions.

This freedom is not achieved through effort or method. Any method implies time and accumulation. Freedom is in the immediate seeing of what is. When there is choiceless awareness of the movement of thought, accumulation loses its grip. Thought finds its right place as a practical instrument, not as the master of consciousness.

To live without psychological accumulation is to live in a state of continual discovery. Each moment is new because it is not interpreted through the dead weight of yesterday. In that newness there is simplicity, and in simplicity there is order — an order that is alive, dynamic, and inseparable from love.

And perhaps that is what it means to live like the river, the tree, the electron: to be in effortless harmony with what is, without the burden of becoming something else.

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Questioner:
Sir, may I ask something that has been troubling me? We observe nature — an electron moving in precise order, a river flowing, a tree growing — there seems to be an effortless harmony. Can a human being live in that kind of order, without accumulating philosophical ideas, beliefs, and conclusions?

Teacher:
Let us go into it slowly. When you say order, what do you mean? Is it conformity to a pattern, or is it something entirely different?

Questioner:
I don't mean imposed discipline or social order. I mean a natural order — like the river does not struggle to flow, and the tree does not argue with its own growth.

Teacher:
Yes. The river does not carry yesterday's flow as a psychological burden. It may carry physical sediments, but it does not say, "I must flow as I did yesterday." It is always moving, always fresh. But we human beings carry

psychological accumulation — memories, hurts, beliefs, experiences — and from that accumulation we act. So, our action is never fresh; it is conditioned.

Do you see this in yourself?

Questioner:
I think so. My reactions are shaped by past experiences. Even when I listen to you now, I am interpreting through what I already know.

Teacher:
Exactly. That interpretation is accumulation in operation. Now, is accumulation inherently wrong?

Questioner:
We need knowledge to function in the world.

Teacher:
Of course. There is factual, technical knowledge — how to build a bridge, perform surgery, speak a language. That accumulation is necessary. But we are talking about psychological accumulation — the gathering of images about oneself and others: "I am important," "I am hurt," "I must become successful," and so on. This accumulation becomes the center from which we live.

And that center is constantly in conflict. It is comparing, defending, seeking security.

Questioner:
So, this accumulation creates disorder?

Teacher:

It is disorder. Because where there is contradiction — wanting peace but pursuing ambition, seeking love but acting out of fear — there must be conflict. And a mind in conflict cannot have natural order.

Nature's order is not born of contradiction. The tree is not trying to become something else. But the human mind is always becoming — chasing ideals, imitating models, accumulating philosophies in the hope of finding certainty.

Questioner:
Are you saying that philosophical knowledge prevents order?

Teacher:
Let us be careful. Philosophical ideas are not evil in themselves. But when the mind clings to ideas as a means of security, it stops observing directly. It looks through the screen of philosophy instead of looking at what is.

Suppose you are angry. Instead of observing anger directly, you interpret it through a philosophy: "Anger is bad," or "Anger must be controlled." Then you are no longer in contact with the fact of anger. You are dealing with an abstraction. This division between the observer and the observed is the root of disorder.

Questioner:
Is it possible to observe without this division?

Teacher:
That is the crucial question. When you observe a tree without naming it, without associating it with memories, there is a direct perception. In that moment, there is no observer separate from the observed; there is only observation.

Can you observe your thoughts and emotions in the same way? Not as an observer judging them, but as a movement that you are watching without choice.

Questioner:
It seems very difficult. The mind immediately names and judges.

Teacher:
It does. But the seeing of that movement — the instant recognition that naming has occurred — is already awareness. You do not have to struggle to stop naming. Struggle is another form of accumulation, another effort to become something.

Instead, there is simple attention. In that attention, thought reveals its whole structure. You begin to see how every experience is stored and becomes the basis of future reaction. Seeing this process without condemnation or justification is the ending of accumulation in that moment.

Questioner:
Does that mean the past is wiped away?

Teacher:
The factual past remains where it is necessary. But the psychological grip of the past loosens. Memory no longer dictates perception. Each moment is met freshly.

Then the mind has a quality of movement similar to the river — not because it imitates the river, but because it is no longer burdened by psychological residue. It is fluid, alive.

Questioner:

Is this state permanent? Can one live continuously in such freshness?

Teacher:
The desire for permanence is itself part of accumulation. You want to capture a living state and make it continuous. But life is movement. When there is attention, there is order. When attention lapses, disorder creeps in. The important thing is not to achieve a permanent state, but to understand the movement of inattention.

Understanding is instantaneous, not gradual. Each moment of clear seeing is complete in itself.

Questioner:
So, living without philosophical accumulation is not rejecting all ideas, but not being psychologically attached to them?

Teacher:
Yes, but even that must be discovered, not accepted as a conclusion. If you make it into a principle — "I must not be attached" — you have created another accumulation.

What matters is the ongoing observation of how the mind seeks security in ideas. In that observation, there is intelligence. And intelligence brings its own order — an order that is not imposed, not cultivated, but natural.

Questioner:
Then to live like the electron, the river, the tree is to live in harmony with what is, without the burden of becoming?

Teacher:

Precisely. When the mind is free from the compulsion to become something, it is extraordinarily quiet yet alert. In that quietness there is immense energy. Action flows from clarity, not from conflict.

Such a life is simple, but not simplistic. It is rich because it is in direct contact with reality, not mediated by accumulated images. And in that direct contact there is a sense of wholeness — an order that is inseparable from compassion.

Questioner:
It seems that this requires constant awareness.

Teacher:
Not constant effort, but a natural sensitivity. Effort implies resistance. Awareness is like light; it illuminates whatever is there. When the mind understands the futility of accumulation through direct perception, awareness flowers without compulsion.

Then living becomes a process of continual discovery. Each moment is new, and the mind moves with life rather than against it. That movement is order — living, dynamic, and free.

And perhaps that is the only order worth having.

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Where the Known Ends, Life Begins

One is never afraid of the unknown; one is afraid of the known coming to an end – JK

What is it that we actually fear? We say we are afraid of the unknown — of death, of tomorrow, of uncertainty. But if we look closely, very quietly, we may discover something quite different.

We are not afraid of the unknown because the unknown, by its very nature, cannot be imagined. Fear requires an image, a projection made by thought. Thought is always old; it is the movement of memory. When we say we fear death, for example, what we are really fearing is the ending of everything we know — our relationships, our experiences, our accumulated identity. We are afraid of losing the known.

The mind clings to the known because it finds security there. The known is familiar: our beliefs, possessions, achievements, wounds, and pleasures. These form the structure of the self. To the mind, the ending of the known feels like the ending of itself. So, it resists change, invents beliefs about continuity, and seeks comfort in conclusions.

But life is the movement of the unknown. Each moment is new. When the mind insists on carrying the past as a psychological burden, it is always in conflict with this newness. Fear arises in that conflict — the fear that the familiar will dissolve.

Can the mind observe this clinging without trying to escape from it? If you watch how you hold onto memories, images,

and identities — not condemning or justifying, but simply seeing — there is a different quality of attention. In that attention, the grip of the known begins to loosen naturally.

To die to the known from moment to moment is not a morbid idea. It is the essence of renewal. When yesterday's hurts and pleasures do not dictate today's perception, the mind is fresh. Such freshness is not cultivated; it comes when the mind understands the futility of seeking psychological security in what is inherently transient.

Then the unknown is no longer something to be feared. It is the living field of existence. A mind that is free from attachment to the known meets life directly, without the shadow of fear. In that meeting there is a sense of vastness and freedom — a life that is not confined by the past but is constantly unfolding.

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Questioner:
Sir, there is a statement that says we are never afraid of the unknown, but afraid of the known coming to an end. At first it sounds paradoxical. We usually say we fear the unknown. Can we go into this?

Teacher:
Yes. Let us inquire together, not accept or reject the statement. When you say you are afraid of the unknown, what do you actually mean? Can you be afraid of something you do not know?

Questioner:
When I think of the unknown, I imagine uncertainty — death, the future, losing what I have. That produces fear.

Teacher:
Notice what you have just said. You imagine. Thought projects images about the future — losing your family, your possessions, your identity. Those images are built from what you already know. So, your fear is not of the unknown; it is of losing the known.

The unknown cannot be pictured. The moment you picture it, it becomes part of the known. Fear is always related to thought and time — to something that might happen to what you are attached to.

Questioner:
So, fear is tied to attachment to the known?

Teacher:
Precisely. The mind clings to what is familiar because it seeks security. The known — your experiences, relationships, beliefs, memories — forms the structure of what you call me. To that structure, any ending appears as a threat.

If your status ends, if a relationship changes, if the body dies, the mind says, "I am coming to an end." And that idea breeds fear.

Questioner:
Is it wrong to seek security? Isn't it natural?

Teacher:
We must understand what kind of security the mind is seeking. There is physical security — food, shelter, protection from danger. That is necessary and sane. But psychologically the mind seeks permanence in things that are inherently impermanent.

Relationships change, the body ages, circumstances shift. Yet the mind wants continuity. It wants the known to last. This contradiction between the fact of impermanence and the desire for permanence creates fear.

Questioner:
Then is fear inevitable as long as we are attached?

Teacher:
Let us not jump to conclusions. Instead, observe attachment itself. Why does the mind attach? Because in attachment it feels a sense of identity and safety. Without the things it clings to, it feels empty, uncertain.

Have you ever watched that sense of emptiness?

Questioner:
Usually I try to escape it — by distraction, by activity, by seeking comfort.

Teacher:
Exactly. That escape is the movement of fear. The mind is afraid of being nothing, of not having a center built from the known. So, it fills itself with beliefs, possessions, ambitions. All this is accumulation — an attempt to avoid facing the fact of inner emptiness.

But what happens if you do not escape? If you remain with that emptiness and observe it without naming or judging?

Questioner:
It feels uncomfortable, but if I stay with it, there is a strange quietness.

Teacher:

In that quiet observation, the emptiness is no longer something to be feared. It reveals itself as space — a vastness in which the self, with its accumulations, is absent. Fear exists only as long as thought is trying to protect the known.

When there is direct perception of this process, the mind begins to understand the futility of clinging. This understanding is not intellectual; it is immediate. And in that understanding there is a kind of dying to the known.

Questioner:
What do you mean by dying to the known?

Teacher:
To end each experience as it happens, not to carry it psychologically as a burden. You may remember facts, but you do not build an identity from them. Each moment is allowed to be complete and finished.

This ending is like death in a small sense. The mind that dies to yesterday meets today freshly. Such a mind is not afraid of the unknown because it is living in the unknown from moment to moment.

Questioner:
Is it possible to live that way continuously?

Teacher:
The desire for continuity is again the movement of the known. You want to make a permanent state out of something living. Instead, see that life itself is a movement of constant ending and beginning. The river is never the same from one instant to the next.

When the mind flows with that movement, without resisting it through attachment, there is no fear. Fear arises only when thought tries to hold what must inevitably change.

Questioner:
So, freedom from fear comes with understanding the nature of the known?

Teacher:
Yes. By observing how thought creates the known and clings to it, you discover the root of fear. This observation requires attention — not effort, not discipline, but a simple, choiceless awareness of what is taking place within you.

In that awareness, the mind sees that security in the psychological sense is an illusion. Seeing the false as false is the beginning of freedom. Then the ending of the known is not a catastrophe; it is part of the natural rhythm of living.

Questioner:
And the unknown?

Teacher:
The unknown is not something to be reached. It is what remains when the mind is no longer imprisoned by the past. A mind that is free from the burden of the known is open, sensitive, alive. It meets life without fear because it is not trying to preserve an image of itself.

Such a mind is in communion with the movement of existence. There is a sense of vastness, of immeasurable depth. In that state, living and dying are not opposites; they are one continuous process.

Questioner:

Then to understand fear is to understand the whole movement of the self?

Teacher:
Indeed. Fear is a doorway. By entering it with awareness, you uncover the structure of the self — its attachments, its search for permanence. When that structure is seen clearly, without distortion, it begins to dissolve.

What remains is a mind that is simple and unburdened. In that simplicity there is great beauty and freedom. And perhaps only such a mind can truly encounter the unknown — not as an idea, but as the living mystery of each moment.

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The First moment of Thought

Inattention to the beginning of thought, even for a fraction of a second, opens the door to disorder. But what does it mean to attend to the beginning of thought?

Thought is extraordinarily swift. It springs from memory, from past experience, and before one is aware, it has already shaped perception, reaction, and action. If there is a gap in awareness at the very birth of thought, that thought gathers momentum. It carries with it old fears, desires, and conclusions, and from this movement arises confusion and disorder. Disorder is not merely outward chaos; it is the inner contradiction between what is and what thought projects should be.

To see the beginning of thought requires a quality of attention that is choiceless. It is not a strained concentration, not an effort to control or suppress thinking. Rather, it is a gentle but intense watchfulness in which the mind observes its own movement as it happens. In that observation, the thinker and the thought are not separate. There is only the movement of thinking being seen.

When the beginning of thought is clearly perceived, it loses its unconscious grip. Thought then finds its proper place as a practical instrument, not as a tyrant shaping psychological reality. From such attention comes order — an order that is not imposed by discipline or authority, but flowers naturally from understanding.

Disorder begins in the moment we are inattentive, when thought runs on its old tracks without being seen. But when there is sustained awareness of each arising thought, even for

a fleeting instant, the mind becomes extraordinarily sensitive and alive. In that sensitivity there is clarity, and in clarity there is an order that is living, dynamic, and whole.

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Questioner: You said the other day that inattention to the beginning of thought, even for a fraction of a second, may lead to disorder. That seems rather extreme. Can a tiny moment of inattention really create disorder?

Speaker: Let us look at it together. We are not making a theory of it. We are observing a fact. Thought is the response of memory. It arises instantly, almost without interval. If that arising is not seen as it begins, it carries the weight of the past and begins to dictate our perception. From that unobserved movement come reactions, judgments, and actions that are mechanical. In that mechanism lies disorder.

Questioner: But thought is always moving. How can one possibly watch its very beginning? It seems too subtle, too fast.

Speaker: It appears fast because the mind is usually dull, preoccupied, or distracted. When the mind is burdened with constant chatter, it cannot perceive the delicate birth of a thought. But when there is a quiet alertness, not induced by effort, the beginning of thought is not so elusive. It is like listening to a faint sound in the night. If you are attentive, you hear it instantly.

Questioner: Are you suggesting a kind of discipline to keep the mind attentive?

Speaker: Discipline in the sense of control or suppression only breeds conflict. A mind that is trying to discipline itself is divided: one part commanding, another obeying. That division is itself disorder. We are speaking of attention without effort — an interest in watching the movement of oneself. When you are deeply interested in something, there is no need for discipline; attention is natural.

Questioner: And if that attention lapses for a second?

Speaker: See what happens in daily life. A single unobserved reaction — irritation, fear, hurt — if not seen at its birth, begins to shape the next moment. It colours perception, influences speech, and affects relationship. From one unnoticed movement of thought, a chain of consequences unfolds. Disorder is cumulative. It gathers strength through inattention.

Questioner: Then are we to be constantly on guard, watching every thought?

Speaker: To be on guard suggests tension, like a soldier at a post. That tension dulls the mind. We are not advocating vigilance born of fear. We are speaking of a relaxed, choiceless awareness. In that awareness, thoughts arise and are seen instantly, as clouds passing through the sky. There is no resistance, no pursuit. There is only observation.

Questioner: What happens to thought when it is observed in this way?

Speaker: When the beginning of thought is clearly seen, it reveals its nature. You see that it is old, that it comes from memory. In that very seeing, thought falls into its proper place. It becomes a useful instrument for practical matters but

loses its authority in the psychological realm. Then it cannot create confusion or conflict.

Questioner: Is this what you mean by order?

Speaker: Yes, but not order imposed by rules or ideals. Such imposed order is merely conformity, which hides disorder beneath a surface of control. The order we are talking about comes from understanding. When each movement of thought is seen as it arises, there is no accumulation of hidden motives or suppressed reactions. The mind remains clear.

Questioner: This seems to demand extraordinary sensitivity.

Speaker: Sensitivity is natural to a mind that is not burdened by conclusions. Most of us live with fixed ideas about ourselves and the world. These conclusions act as filters, dulling perception. When the mind sees the falseness of clinging to conclusions, it becomes fresh and sensitive. Then attention is not something cultivated; it is the natural state of a mind that is learning.

Questioner: Learning about itself?

Speaker: Precisely. Self-knowledge is not a static accumulation of facts about oneself. It is the ongoing observation of the movement of thought and feeling. In that observation, the observer is not separate from what is observed. There is only the fact being seen.

Questioner: And if one fails — if disorder has already taken root?

Speaker: The recognition of disorder is the beginning of order. To see that one has been inattentive, without

condemnation or justification, is itself an act of attention. In that seeing there is no failure, only learning. Each moment offers a new beginning.

Questioner: So, the key is to meet each thought as it is born?

Speaker: Not as a method or practice, but as a living inquiry. When there is a deep interest in understanding oneself, the mind naturally watches its own beginnings. In that watchfulness, the seeds of disorder do not take root. From such attention comes an order that is alive, effortless, and whole.

Questioner: Then order is not something to be achieved in the future?

Speaker: Order exists only in the present attention. The moment you project it into the future as an ideal to be attained, thought has already created division and conflict. To attend now — to the very birth of thought — is the only action that brings order. And that attention is the flowering of intelligence itself.

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Meeting Death Without Belief

Questioner: We have always been taught to approach death through belief — belief in an afterlife, in reincarnation, in heaven, or in some form of continuation. You suggest that one should meet death without belief. Is that even possible?

Speaker: Let us first understand why belief exists. Belief is born of fear and hope. Death represents the ending of everything we know — our relationships, our memories, our identity. Thought, being frightened of this ending, invents ideas of continuity. These ideas may be comforting, but comfort is not truth. The question is whether the mind can look at death without escaping into consolation.

Questioner: But without belief, death appears terrifying — a complete void.

Speaker: Is it death that is terrifying, or the image thought has created about death? We are afraid of losing what we have accumulated psychologically — our experiences, attachments, and the image of ourselves. This fear is not about the fact of death; it is about the ending of the known. If we observe closely, we see that we cling to the known because it gives us a sense of identity and security.

Questioner: Are you saying that fear of death is actually fear of losing the self?

Speaker: Precisely. The self is a structure built by thought from memory and experience. It is a continuity that thought is constantly maintaining. Death threatens this continuity. To meet death without belief is to question the necessity of this psychological continuity while we are living.

Questioner: How can one question it while alive?

Speaker: By observing how the mind accumulates and clings. Each hurt, each pleasure, each success is stored and carried forward. This accumulation becomes the "me." If one sees the burden of carrying the past psychologically, there is a natural ending of attachment. To die to the past each day — to let experiences end without carrying them over — is to understand the nature of death.

Questioner: That sounds like a kind of practice: dying daily to experience.

Speaker: The moment you turn it into a practice, it becomes mechanical. We are speaking of insight, not method. When you see a danger clearly, you act instantly. Similarly, when the mind sees that clinging breeds fear and conflict, there is an immediate letting go. This is not discipline; it is intelligence in action.

Questioner: If one lives this way, what happens to the fear of physical death?

Speaker: Fear diminishes when the mind is no longer burdened by psychological accumulation. Death then is not an abrupt interruption of continuity, because inwardly there is no demand for continuity. Life and death are seen as part of a single movement — the constant ending and renewal that is happening from moment to moment.

Questioner: And what about the question of what actually happens after death?

Speaker: See how eager the mind is to reach for an answer. Any answer given by thought will be speculation. To accept or reject such speculation is still to remain within the field of belief. A mind that is serious about understanding does not cling to answers it cannot verify. It stays with the fact: death is inevitable, and we do not know what lies beyond it.

Questioner: Is there value in remaining with that not knowing?

Speaker: There is immense value. In not knowing, the mind is humble and attentive. It is no longer distracted by comforting images. It gives its full energy to living rightly now — to understanding relationship, to ending conflict, to being aware of its own movement. Such a life has its own depth and beauty.

Questioner: So, meeting death without belief is really about meeting life fully?

Speaker: Yes. When belief drops away, what remains is direct perception. You see the fragility and preciousness of each moment. There is a quality of affection and care in relationship, because nothing is taken for granted. Death is no longer a distant event to be feared; it is a constant companion reminding us to live with clarity and compassion.

Questioner: Then death is not separate from living?

Speaker: They are inseparable. To live without clinging, without psychological accumulation, is to die each moment to what has been. In that dying there is freshness, innocence, and an extraordinary vitality. Meeting death without belief is not a grim philosophy; it is the flowering of a mind that is free to discover life anew each instant.

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The roots of War

The roots of War are in Ourselves

We can find out the contributory causes of war: economic, national, religious, the pride of the politicians and the ideologies, commitments and so on – yet we go on killing each other, in the name of God, in the name of ideology, in the name of country, in the name of whatever it is. Neither motive nor knowing the cause has changed man.

To discover the causes of war is comparatively easy. One can analyse endlessly the economic pressures, the ambitions of nations, the divisions created by religion, the pride and vanity of leaders, the machinery of ideologies. History books are full of such explanations. Yet, in spite of this accumulated knowledge, human beings continue to prepare for war and to justify killing. So, one must ask: why does knowing the cause not end the thing itself?

The reason is that we treat causes intellectually, as problems outside ourselves. We examine war as though it were a disease affecting others—politicians, generals, distant nations—while inwardly we continue to live in the very structure that breeds war. Each one of us is conditioned to divide: my country and yours, my belief and yours, my success against your success. In our daily lives we compete, compare, envy, seek power and security at the expense of others. War is the collective expression of this inward disorder. It is the outward projection of our everyday consciousness.

When we say we are against war, it is mostly an idea, a conclusion formed by thought. But thought itself is divisive. It creates the image of the "me" and the "other," the group and the outsider, and then seeks security in identification with a nation, a religion, or an ideology. From that identification

comes the willingness to kill and be killed. You may understand all the historical and economic causes of war, but if inwardly you still seek psychological security in belonging to a group, you are sustaining the very root of conflict.

Therefore, the real question is not how to analyse war more completely, but whether the mind can see its own movement of division as it operates from moment to moment. To see it without justification or condemnation is already the beginning of intelligence. In that seeing there is a direct perception that the observer who wants peace is not separate from the violence he condemns. He is that violence.

Such perception is not an intellectual conclusion; it is an immediate fact. And when a fact is seen totally, it acts. Just as you instantly withdraw your hand from fire, a mind that sees the truth of division does not cultivate nationalism or ideological hatred. It does not seek identity in separation. Out of that understanding comes a different quality of living—one in which relationship is not based on images and beliefs, but on direct perception and compassion.

Only such a radical inward change can end war. Systems, treaties, and organizations may temporarily restrain conflict, but as long as the human mind remains divided within itself, it will inevitably create division outwardly. To understand ourselves is not a retreat from the world; it is the beginning of a real responsibility for the world. For the world is not separate from us—we are the world, and our consciousness, with all its fears and ambitions, is the soil from which war grows. When that soil is transformed, the possibility of peace is no longer an ideal; it becomes a living reality.

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Questioner: We can analyse the causes of war—economic pressures, nationalism, religion, the pride of politicians and the clash of ideologies. We seem to understand all this

intellectually, yet human beings continue to kill one another. Why hasn't knowing the causes changed us?

Teacher: Let us look at what we mean by "knowing." When you say you know the causes of war, is that knowledge merely an idea, an explanation stored in memory? Or is it something that has transformed the way you live from day to day?

Questioner: I suppose it is mostly intellectual. We learn from history and political analysis. But that knowledge does not seem to affect our basic behaviour.

Teacher: Exactly. We treat war as something outside ourselves, as a large event created by governments and armies. We study it as spectators. But war is not separate from our daily lives. It is the outward expression of the inward state of human beings.

Questioner: Are you saying that my personal life is directly connected to war?

Teacher: Are you not ambitious, competitive, seeking success and security for yourself? Do you not compare yourself with others and feel envy or resentment? In these movements of comparison and division lie the seeds of conflict. Society is the collective projection of individual consciousness. What we are inwardly, society becomes outwardly.

Questioner: But competition seems natural. Without it, how would society function?

Teacher: We have accepted competition as natural because we have lived with it for centuries. But observe what it does

to the mind. It breeds fear, aggression and the desire to dominate. When this same movement is organized on a national or ideological scale, we call it war. The structure is the same; only the magnitude is different.

Questioner: If that is so, then merely understanding the political causes of war is superficial.

Teacher: Yes. One may write volumes about economic systems and political strategies, but if the mind that studies these things remains ambitious and divided, it is still contributing to the same disorder. Knowledge about causes is not the same as understanding oneself.

Questioner: Then what does it mean to understand oneself in relation to war?

Teacher: It means to observe directly how you create division in your relationships—how you identify with a group, a belief, a nation, and derive psychological security from that identification. In that security there is exclusion: "my country" opposed to "your country," "my belief" against "yours." From exclusion arises conflict.

Questioner: Identification gives people a sense of belonging. Without it, wouldn't one feel isolated?

Teacher: We cling to identification because we are inwardly uncertain and afraid. We use the group to strengthen the image we have of ourselves. But this very movement of seeking security in an image creates separation. And where there is separation, there must be conflict, whether between two people or between nations.

Questioner: So, the problem is not only external structures but the inner search for psychological security?

Teacher: Precisely. We try to reform the outer structure while leaving the inner movement untouched. We create new ideologies, new alliances, new institutions, hoping they will bring peace. But the mind that invents these structures is itself conditioned by fear and ambition. Therefore, it inevitably recreates conflict in another form.

Questioner: That sounds rather hopeless. Are you saying that no external change is meaningful?

Teacher: External changes have their place; they may reduce suffering temporarily. But without a radical transformation in human consciousness, they cannot end war. The essential question is whether the mind can see the truth of its own divisive activity.

Questioner: What happens when the mind sees this truth?

Teacher: When you see a danger clearly, you act instantly. You do not debate with a poisonous snake; you move away. Similarly, when the mind perceives that division is destructive—not as an idea but as an actual fact in oneself—there is a natural ending of that movement. This perception is intelligence.

Questioner: But how does one come to such perception? Can it be cultivated?

Teacher: Intelligence is not the result of cultivation. It arises from attention. To attend is to observe your thoughts, reactions and relationships without condemnation or

justification. In that choiceless awareness you begin to see how thought constantly creates images and separations.

Questioner: And this awareness is the beginning of peace?

Teacher: It is the only ground on which peace can exist. Peace is not merely the absence of war arranged by treaties. It is a state of mind in which there is no psychological division. When the observer understands that he is not separate from the violence he condemns—that he is part of the whole movement of human consciousness—there is humility and compassion.

Questioner: Are you saying that each individual is responsible for the state of the world?

Teacher: The world is made up of our relationships with one another. If those relationships are based on fear, ambition and identification, the world will reflect the same. To understand oneself is not a withdrawal from responsibility; it is the beginning of true responsibility. Because in understanding yourself, you are understanding the structure of humanity.

Questioner: Then ending war begins with observing the war within oneself?

Teacher: Yes. The inner and the outer are not separate. When there is clarity within, that clarity expresses itself in action, in relationship, in the way one lives in society. Such action is not guided by ideology but by intelligence and compassion. Only from that ground can a different world come into being.

Questioner: It seems that we have been looking in the wrong direction—seeking solutions outside while ignoring the source within.

Teacher: That is so. To turn inward is not to become self-absorbed, but to understand the roots of human conflict. In that understanding there is the possibility of ending the ancient pattern of violence. Without it, we may continue to analyse causes indefinitely and still repeat the same tragedies.

Questioner: So, the real revolution is inward?

Teacher: The inward revolution is the outward revolution. They are one movement. When the mind is free from division, its action in the world is naturally peaceful. Then peace is not an ideal to be achieved in the future; it is a living reality in the present.

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Remaining with Nothingness

To say that you are nothingness is not an insult, nor a philosophical conclusion. It is a simple statement pointing to a fact that the mind rarely dares to face. When all the labels, memories, achievements and identifications are set aside, what remains? There is a sense of emptiness which thought immediately tries to escape. It hastens to fill that space with beliefs, images, experiences and conclusions, because emptiness feels uncertain, groundless.

Thought is afraid of that groundlessness. It wants continuity, something to hold on to. So, it invents ideas about God, about purpose, about success and identity. These inventions act as furniture in an empty room; they give the impression of fullness. But the room itself—the emptiness—has not been understood. It has only been covered over.

To remain with that emptiness is not an act of will or discipline. It is to observe, without movement away, the feeling of being nothing. Most of us never stay with it for even a second. We distract ourselves with activity, entertainment, or belief. But if the mind neither condemns nor justifies that emptiness, if it does not rush to fill it, there comes a different quality of attention.

In that attention, emptiness is no longer frightening. It reveals an extraordinary stillness. One begins to see that the fear of emptiness was created by thought projecting its own insecurity. When thought is quiet, the emptiness is not barren; it is alive, spacious, immeasurable. It is from this space that clarity and creativity arise.

What we usually call the “self” is largely the movement of thought filling emptiness with content. When that movement is seen and understood, there is a natural ending of the compulsion to accumulate psychologically. Then emptiness is not something to be avoided; it is the ground of freedom. To remain with it is to allow the mind to be fresh, unburdened by the past, capable of meeting life without distortion.

Such emptiness is not negation. It is the beginning of a different fullness—one that is not put together by thought. In remaining with nothingness, the mind discovers a silence in which there is no center seeking to become something. And in that silence, there is a quality of being that is whole, untouched by fear or belief.

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Questioner: You say that I am nothingness, that I am emptiness. That sounds bleak, almost depressing. Why do you call the human being empty?

Teacher: I am not calling you empty as an insult or a judgment. I am asking you to look. When you put aside your name, your profession, your memories, your beliefs and experiences—everything that thought has gathered—what remains? Is there not a sense of emptiness which the mind is reluctant to face?

Questioner: When I sense that emptiness, I feel uneasy. I want to fill it with something—activity, relationships, ideas.

Teacher: That is the habitual movement of thought. Thought is afraid of being nothing. It seeks continuity through beliefs, possessions and identifications. By filling the emptiness, it

creates the feeling of being somebody. But what it creates is put together by memory, and therefore it is fragile.

Questioner: Are you saying that my identity is only a construction of thought?

Teacher: Observe it for yourself. The image you have about yourself is built from past experiences, praise and blame, successes and failures. Thought arranges these memories into a story and calls it "me." That story covers the underlying emptiness, but it does not resolve it.

Questioner: Why is the mind so frightened of emptiness?

Teacher: Because emptiness appears to thought as the ending of everything it knows. Thought can function only in the field of the known—the past. Emptiness is the unknown. To remain with it means that thought cannot operate in its usual way, and that feels like death to the self it has created.

Questioner: How can one remain with that emptiness without escaping?

Teacher: First, by seeing the escapes as they arise. Notice how quickly the mind reaches for distraction—a belief, an explanation, a pleasure. If you observe this movement without condemning it or giving in to it, there is a natural stillness. In that stillness, you are simply with the feeling of emptiness.

Questioner: And what happens when one stays with it?

Teacher: You begin to discover that emptiness is not something to be feared. When thought is quiet, emptiness has a quality of vast space and silence. It is not barren; it is alive.

The fear belonged to the projections of thought, not to emptiness itself.

Questioner: Does this emptiness have any significance in daily life?

Teacher: It has immense significance. A mind that is not constantly trying to fill itself is fresh and attentive. From emptiness there is clarity, because perception is no longer crowded by the noise of accumulated beliefs. Action born from such clarity is simple and direct.

Questioner: So, emptiness is not a deficiency but a kind of freedom?

Teacher: Yes. When the mind no longer seeks to become something psychologically, it is free from the burden of comparison and ambition. In that freedom there is a different fullness—not the fullness of possessions or ideas, but the richness of a mind at peace with what is.

Questioner: Then to remain with emptiness is to discover something entirely new?

Teacher: It is to discover a dimension of being that thought cannot manufacture. By remaining with emptiness without escape, the self that was built by thought loses its dominance. In that quiet ending there is a profound silence, and from that silence life is perceived anew.

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No one can walk for you

When one says that no one on earth or in heaven can help you, it sounds harsh, almost merciless. We are accustomed to seeking help—from teachers, leaders, books, gods, and saviors. From childhood we are trained to look outward for guidance, comfort and authority. But if we look closely, we may discover that this constant dependence prevents a fundamental understanding of ourselves.

Help from another can operate only on the surface. Someone may give advice, offer encouragement, or point out a direction. But the actual seeing, the direct perception of truth, cannot be handed to you by another. It is not a commodity to be transmitted. If you rely psychologically on someone else to resolve your confusion, you merely exchange one form of uncertainty for another form of dependence.

The root of human conflict and sorrow lies in the structure of one's own consciousness. No authority—earthly or divine—can enter that inner field and transform it for you. Transformation is not an act performed upon you; it comes through your own awareness. To see your fear, your loneliness, your ambitions and contradictions as they arise requires a quality of attention that cannot be borrowed.

This does not mean isolation or arrogance. It means understanding that truth is not reached through obedience or imitation. When the mind ceases to seek rescue and begins to observe itself without distortion, there is the awakening of intelligence. That intelligence is not personal; it is not yours or mine. It emerges when dependence ends.

Paradoxically, in realizing that no one can help you psychologically, there is a great sense of freedom. The burden of authority drops away. You are no longer following a path laid down by another, hoping to arrive at certainty. Instead, you are directly in contact with the movement of your own mind. In that direct contact lies the possibility of profound change.

So, the statement is not one of despair but of responsibility. It invites you to stand alone inwardly—not in loneliness, but in clarity. From that aloneness, which is wholeness, there comes a different relationship with others and with life. Then cooperation and compassion are born not from dependence, but from understanding.

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Questioner: You say that no one on earth or in heaven can help me. That sounds very stark. Are you denying the value of teachers, guides, or even spiritual help?

Teacher: Let us look at it carefully. Others can point, suggest, describe. A teacher may indicate a direction, a book may awaken interest, a friend may offer comfort. But the actual seeing of truth cannot be done by another. No one can look into your mind for you.

Questioner: But we all need guidance. Without it we might be lost.

Teacher: Guidance in practical matters is necessary. If you want to learn a skill, you need instruction. But psychologically we seek something more—we want someone to remove our confusion and sorrow. In that search we create authority and become dependent on it.

Questioner: Is dependence always wrong? It gives a sense of security.

Teacher: Psychological dependence promises security, but it breeds fear. When you rely on another—person, belief, or image—you are afraid of losing that support. So, the mind clings, imitates, obeys. In that state there is no freedom to observe what is actually taking place within yourself.

Questioner: Are you saying that transformation cannot come through another person at all?

Teacher: Transformation is not something another can give you. Someone may describe the nature of fear, but the ending of fear happens only when you observe it directly in yourself. That observation requires attention, and attention cannot be borrowed.

Questioner: Then what is the role of a teacher?

Teacher: A true teacher is like a mirror. The mirror does not change your face; it only reflects what is. Similarly, words may reflect the movement of your mind. But if you worship the mirror or depend on it, you cease to look at yourself.

Questioner: To stand alone inwardly feels frightening. It is as though one has no support.

Teacher: It is frightening only because we are accustomed to leaning on psychological crutches. When the mind sees the truth of dependence—that it prevents understanding—there is a natural dropping away of that crutch. In standing alone, the mind is not isolated; it is clear.

Questioner: What is the difference between being alone and being lonely?

Teacher: Loneliness is the pain of separation, the feeling of emptiness that seeks escape. Aloneness is a state in which the mind is whole, not dependent on images or authorities. In that wholeness there is no fear of standing by oneself.

Questioner: And from that aloneness, what takes place?

Teacher: From that aloneness comes intelligence. Because the mind is no longer following or resisting authority, it can observe itself directly. In that observation there is understanding, and understanding brings its own action.

Questioner: So, the statement that no one can help me is not a message of despair?

Teacher: On the contrary, it is a message of great freedom. When you see that no one can resolve your inner conflict for you, you stop waiting to be saved. You begin to look, to learn, to be attentive. In that responsibility there is dignity and energy.

Questioner: And this responsibility is the beginning of real change?

Teacher: Yes. When the mind stands alone inwardly, free from dependence, it is capable of discovering truth for itself. Such discovery is alive, not secondhand. And in that living discovery there is a different way of being, which expresses itself naturally in relationship and action.

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Beyond Temples and Symbols

In India when only Brahmins were allowed to enter into temples and Gandhi was saying that all people can enter temples — I followed him around one year — and I was asked, 'What do you say to that?' I replied, 'God is not in temples; it doesn't matter who enters. –JK

When one says that God is not in temples, it is not a denial of architecture or tradition. Temples may be beautiful; they may represent centuries of devotion, craftsmanship and culture. But the human mind has a tendency to imprison what is immeasurable within walls of stone and within the boundaries of belief. In doing so, it creates a center of worship and then fights over who may approach that center.

The moment you say that the sacred resides in a particular place, you also create exclusion. You divide people into those who are permitted and those who are forbidden. From that division arise hierarchy, privilege and conflict. Yet the sacred, if it exists at all, cannot belong to a building, a group or a ritual. What belongs to a place is made by thought; and thought is always limited.

The urge to seek God in temples is part of the mind's search for security. A structure, a ritual, a symbol seem to offer something tangible to hold on to. But truth is not something that can be housed or possessed. It is not reached by entering a special place; it is encountered when the mind is quiet, attentive and free from division.

If you observe closely, you will see that the same movement that builds temples also builds psychological walls within oneself. One separates the sacred from the everyday, the spiritual from the ordinary. But life is a single, indivisible movement. To look at a tree, to listen to another human being without prejudice, to be aware of one's own thoughts and

reactions—this attentive living is itself a doorway to the sacred.

When the mind understands that no place has a monopoly on truth, there is a natural ending of exclusion. Then compassion is not an ideal but a fact. One no longer asks who may enter or who may be kept out, because the question itself loses meaning. The sacred is not confined to temples; it is present wherever there is a mind that sees without division.

Such seeing does not reject temples nor cling to them. It simply understands their place. They are human creations, expressions of culture and devotion. But the immeasurable cannot be contained by what the human hand has made. To discover that immeasurable, the mind must look beyond symbols and structures and come upon a freedom in which there is no center claiming ownership of the sacred.

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Questioner: You say that God is not in temples and that it doesn't matter who enters them. That sounds as if you are dismissing centuries of religious tradition. Are temples meaningless to you?

Teacher: Temples have their place as human creations. They may express beauty, devotion and cultural memory. But we must ask a deeper question: can the sacred be contained within walls built by human hands?

Questioner: For many people, a temple is a holy place. They feel closer to God there.

Teacher: They feel closer because the mind associates the place with reverence and ritual. The atmosphere, the symbols, the collective belief create a certain emotion. But emotion is not the same as the sacred. What is created by

thought and sustained by tradition is still within the field of thought.

Questioner: Then why do religions insist on special places of worship?

Teacher: The mind seeks security in the tangible. A temple gives form to what is otherwise unknown. By saying, "Here is the sacred," the mind feels it has located and secured it. But in doing so, it also begins to divide—those who belong and those who do not, those who may enter and those who may not.

Questioner: Is that division the real problem?

Teacher: Where there is division, there is conflict. The moment the sacred is tied to a place, a belief or a group, exclusion begins. Yet if the sacred is truly sacred, it cannot belong to any group or location. It must be beyond ownership.

Questioner: Are you suggesting that one should abandon temples altogether?

Teacher: Not abandon, but understand. If you see that a temple is a symbol, a human expression, you will not mistake it for the thing it points to. The danger lies in confusing the symbol with reality and then fighting over the symbol.

Questioner: If the sacred is not in temples, where is it to be found?

Teacher: It is not a matter of where, as though it were an object hidden in a place. The sacred may be encountered when the mind is quiet and attentive—when it is free from

prejudice, fear and division. Such a mind can look at a tree, a face, or the movement of its own thoughts and discover an extraordinary depth.

Questioner: That sounds as if everyday life itself is the ground of the sacred.

Teacher: Exactly. When you separate the sacred from daily living, you create contradiction. You worship in a temple and return to a life of conflict and ambition. But if there is awareness in relationship, in action, in thought, then the whole of life becomes a movement of the sacred.

Questioner: Then the question of who may enter a temple loses its importance?

Teacher: It loses its central importance. Social equality and justice are necessary, of course. But beyond that lies a deeper understanding: that the sacred is not confined to any building. When this is seen, the mind no longer clings to places as gateways to truth.

Questioner: And what happens to worship in such understanding?

Teacher: Worship becomes attention. It is the act of observing life without distortion, without seeking to possess the sacred. In that attention there is humility and wonder. And perhaps in that wonder, the immeasurable may reveal itself—not in temples alone, but in the vastness of living itself.

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Where Memory Cannot Follow

Meditate alone. Get lost. And don't try to remember where you have been. If you try to remember it, it will be something that is dead. And if you hold on to the memory of it, you will never be alone again. So, meditate in that endless solitude, in the beauty of that love, in that innocency, in the new. Then there is imperishable bliss. – JK

To meditate alone is not merely to withdraw physically from others, but to be inwardly free from the crowd of memories, influences and accumulated experiences. Most of us are rarely alone in that sense. We carry within us the voices of society, the echoes of yesterday, the images we have built about ourselves. When you sit to meditate, all this accompanies you unless there is an awareness that gently lets it fall away.

To “get lost” is to allow the known to recede. The mind is accustomed to marking every experience and storing it as memory. It says, “I have achieved something, I must return to it.” But the moment meditation becomes an experience to be remembered and repeated, it is already dead. What is alive cannot be captured by memory. Memory belongs to the past; meditation is always in the present.

If you cling to the remembrance of a quiet moment or a vision you once had, you are no longer alone. You are accompanied by the shadow of what has been. That shadow becomes a guide, an authority you try to follow. In doing so, you substitute imitation for discovery. True solitude is the freedom from this burden of accumulation.

In that solitude there is a quality of innocence—not the innocence of ignorance, but of a mind that is fresh, unmarked by conclusions. Such a mind meets each moment as though for the first time. There is a natural sensitivity to beauty: the light on a leaf, the movement of a cloud, the subtle stirrings of thought. This sensitivity is love, because it is free from possession and memory.

Meditation in this sense is not a practice or a system. It is the unfolding of attention in which the observer and the observed are not separate. In that attention the mind is vast and still, yet intensely alive. From this aloneness arises a bliss that is not the product of desire. It is imperishable because it does not depend on repetition or achievement. It flowers anew from moment to moment, sustained by the endless discovery of a mind that is free.

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Questioner: You say one must meditate alone and get lost, and not try to remember where one has been. Why should memory be excluded from meditation?

Teacher: Because memory belongs to what is already finished. It is the record of yesterday. Meditation is not the continuation of yesterday; it is the discovery of what is living now. If you carry memory into meditation, you are approaching the present through the screen of the past.

Questioner: But if I have had a beautiful experience in meditation, is it wrong to remember it?

Teacher: See what happens when you remember it. Thought says, “That was wonderful; I must have it again.” Then meditation becomes a pursuit of repetition. You are no longer

discovering; you are imitating. What you repeat is something dead, because it is shaped by memory.

Questioner: Then what does it mean to "get lost" in meditation?

Teacher: It means the mind is not following a path laid down by experience. It is not seeking a result. To be lost is to be free from direction, free from the compulsion to arrive somewhere. In that freedom there is a freshness, a sense of vast space.

Questioner: That sounds uncertain, even frightening—to have no direction.

Teacher: It is frightening only to a mind that seeks security in achievement. We want meditation to guarantee something—peace, bliss, enlightenment. But the desire for guarantee is the movement of fear. When that movement is seen and understood, the mind can be still without seeking reward.

Questioner: You speak of endless solitude. Is solitude the same as isolation?

Teacher: No. Isolation is the withdrawal of a frightened mind building walls around itself. Solitude is the state of a mind that is whole, not dependent on memory or experience for its identity. In that wholeness there is no loneliness.

Questioner: And what is the role of innocence in this solitude?

Teacher: Innocence is the quality of a mind that is not burdened by accumulation. It meets each moment without the

weight of conclusions. Such a mind is extraordinarily sensitive—to beauty, to relationship, to the movement of thought itself. That sensitivity is love.

Questioner: Are you saying that meditation and love are connected?

Teacher: They are not separate. When the mind is alone in the sense we are describing—free from memory's domination—there is a natural flowering of affection and care. Love is not the product of thought; it arises in the space where thought is quiet.

Questioner: And from this comes what you call imperishable bliss?

Teacher: Bliss is not something to be pursued. When the mind is no longer chasing experiences or clinging to memories, there is a deep contentment that has no opposite. It is imperishable because it is not born of desire. It renews itself from moment to moment in the newness of perception.

Questioner: So, meditation is a continual beginning?

Teacher: Yes. Each moment is a beginning when memory does not dictate perception. To meditate is to live in that beginning—to be lost to the past and open to the immeasurable present. In such meditation, the mind is utterly alone and therefore completely alive.

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Where Self-Knowledge Begins, Meditation Flowers

Meditation begins not in method, posture, or repetition, but in the simple, unadorned act of knowing oneself. To know oneself is not to accumulate descriptions or conclusions about who one is, but to observe, moment by moment, the living movement of thought, feeling, and reaction. Without this direct perception of oneself, meditation becomes an imitation, a ritual that may comfort but does not transform.

Most of us seek meditation as an escape. We withdraw into quiet rooms, repeat sacred words, or fix our attention upon images, hoping to find peace. Yet if our daily life is filled with confusion, ambition, fear, and conflict, such practices merely decorate disorder; they do not end it. Self-knowledge is discovered in relationship—in how we speak, how we listen, how we respond to pleasure and pain. It is there, in the mirror of everyday living, that meditation actually takes place.

To be aware of oneself is not to judge or condemn what is seen. Judgment is another movement of thought seeking to control or reshape experience. Awareness is choiceless; it observes without motive. In that observation, the mind begins to understand its own structure: its habits of escape, its search for security, its dependence on authority. This understanding is intelligence in action.

When there is such intelligence, action flows without contradiction. Right action is not born of ideals or commandments but from clear perception. Confusion exists only where there is division within the mind—where desire pulls in opposing directions. When the mind sees itself

wholly, that division diminishes, and with it the urge to seek guidance from outside authorities. A mind that understands itself does not pray for rescue; it is already attentive, already awake.

Through discipline, repetition, or enforced concentration, one may produce a certain quietness. But this quietness is fragile and artificial, like a pond covered by a thin sheet of ice. Beneath it, the waters of conflict still move. True stillness is not manufactured; it comes naturally when the mind has understood and resolved its own turmoil. Such stillness is vibrant, alive, and sensitive—not dull or weary.

To discover this state requires earnest interest. If one truly wishes to understand oneself, one begins to watch every movement of thought and feeling without resistance. Each reaction becomes a doorway into deeper insight. As this observation deepens, the mind gathers a tranquillity that is not imposed. It is like a lake undisturbed by wind: clear, reflective, and immeasurably deep.

In that clarity, the mind is no longer occupied with becoming or escaping. It is simply present. And in this presence, there is a quality of immeasurable vastness—something that cannot be invited or captured by effort. It comes into being only when the observer and the observed are no longer separate, when the mind is utterly still through understanding. That stillness is the flowering of meditation.

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Questioner: You say meditation begins with self-knowledge. Most of us think meditation is a practice—sitting quietly, following a method. Are you saying all that is unnecessary?

Teacher: Let us look at it carefully. A method implies repetition, and repetition makes the mind mechanical. A mechanical mind may become quiet through habit, but that quietness is not meditation. Meditation begins when the mind is interested in understanding itself. Without knowing the movement of your own thoughts and feelings, any practice becomes an escape.

Questioner: But when I sit quietly and repeat a mantra, I do feel calmer. Isn't that beneficial?

Teacher: It produces a certain calmness, yes. But we must ask what kind of calmness it is. If the mind is made quiet by repetition, it is like a child lulled to sleep by a song. The underlying confusion, fear, and conflict remain untouched. Meditation is not the cultivation of a soothing state; it is the understanding of disorder. When disorder is understood, order comes naturally.

Questioner: So, meditation is not separate from daily life?

Teacher: It cannot be. Your life is your meditation. How you speak to another, how you react to praise or insult, how you pursue pleasure or avoid pain—there, in those movements, the self is revealed. If you are unaware in daily relationship but seek awareness in a secluded corner, you are dividing life. And where there is division, there is conflict.

Questioner: Then how does one begin to know oneself?

Teacher: By observing without judgment. Most of us observe with condemnation or justification. We say, "This feeling is good," or "That thought is bad." Such evaluation distorts perception. To know yourself, you must watch as you would watch a river flowing—without trying to dam it or redirect it. In that choiceless awareness, the structure of the self-unfolds.

Questioner: It sounds difficult to observe without judging. Judgment seems automatic.

Teacher: It appears automatic because we are accustomed to it. But if you see that judgment prevents understanding, that very perception brings attention. When you are deeply interested in something, you look at it carefully. Similarly, if you are earnest about understanding yourself, attention awakens. That attention is not forced; it comes from interest.

Questioner: And what happens when there is such attention?

Teacher: Attention brings clarity. You begin to see how thought creates images about yourself and others, how it seeks security in beliefs and authorities. Seeing this is intelligence. From intelligence comes right action—not action based on ideals, but action born of direct perception.

Questioner: Does that mean one no longer needs guidance from teachers or traditions?

Teacher: Understanding cannot be borrowed. Others may point, but the seeing must be your own. When you depend psychologically on authority to lead you out of confusion, you strengthen the very confusion you wish to escape. A mind that understands itself stands alone—not in isolation, but in freedom.

Questioner: You speak of freedom and stillness. Is stillness the goal of meditation?

Teacher: If you make stillness a goal, you pursue it through effort, and effort breeds conflict. True stillness is not a result to be achieved. It comes when the mind has understood its own noise—its fears, desires, and contradictions. When these are seen clearly, they lose their grip. The mind then becomes naturally quiet.

Questioner: Is that quietness something extraordinary?

Teacher: It is extraordinarily simple. Like a lake undisturbed by wind, the mind becomes clear and reflective. In that clarity, there is no center seeking experience. There is only awareness. And in such awareness, something immeasurable may come into being—not because it is invited, but because the mind is empty of its own projections.

Questioner: So, meditation is this emptying of the self through understanding?

Teacher: Not emptying through effort, but through seeing. When you see the truth of something false, the false drops away. Similarly, when you see the whole movement of the self—its struggles and pursuits—there is a natural ending of that movement. In that ending is meditation.

Questioner: Then meditation is a living process, not a separate activity.

Teacher: Exactly. It is the unfolding of self-knowledge from moment to moment. To live with such awareness is to meditate. And in that meditation, there is a peace that is not cultivated, a stillness that is alive. Only in that stillness can the mind encounter what is beyond itself.

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When Thought Falls Silent

Meditation, as commonly understood, is often a movement of addition: we add practices, beliefs, images, and experiences, hoping to accumulate peace or enlightenment. But what is suggested here is the very opposite. Meditation is not accumulation; it is the ending of accumulation. It is the emptying of the mind of the content that thought has endlessly gathered.

Thought is necessary in its proper place. It builds bridges, communicates ideas, and manages the practical affairs of life. But psychologically, thought also constructs an inner world of images—about ourselves, about others, about success and failure, about what should be and what should not be. These images become the furniture of the mind. We live surrounded by them, reacting not to life as it is, but to the projections we have stored.

To empty the mind of what thought has put there does not mean to suppress thought or to force the mind into blankness. Suppression is another activity of thought, another form of control that breeds conflict. Emptying comes through understanding. When the mind observes the movement of thought without choice—seeing how it creates fear, desire, comparison, and division—there is a natural quieting. Thought finds its right place and no longer dominates the whole field of consciousness.

This observation requires great sensitivity. One must watch each thought as it arises, not as an outsider trying to manipulate it, but as the very movement of oneself. In that watching, the division between the observer and the observed begins to dissolve. There is only the flow of awareness. And in such awareness, the accumulated burden of psychological content loses its weight.

When the mind is no longer crowded with images and conclusions, there is a sense of space—an inner vastness that is not created by effort. This emptiness is not barren or lifeless. On the contrary, it is full of energy and clarity. It is like a sky free of clouds, open and immeasurable. In that openness, meditation is not something you do; it is a state of being.

Such a mind is fresh from moment to moment. It meets life directly, without the screen of the past. And in that direct meeting, there is a quality of silence that is alive, dynamic, and creative. From this silence arises an intelligence and a compassion that are not cultivated by will. They are the natural flowering of a mind that has understood itself and, in understanding, has become empty of its own projections.

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Questioner: You say meditation is the emptying of the mind of all that thought has put there. That sounds almost frightening. If the mind is empty, what remains?

Teacher: We are frightened of emptiness because we associate it with loss. The mind is accustomed to being filled—with memories, images, worries, hopes. It clings to this content and calls it "me." So, when we speak of emptying, the self feels threatened. But we must ask: is the content of the mind the same as life?

Questioner: Isn't our identity built from those memories and experiences? Without them, how could we function?

Teacher: We are not speaking of erasing practical memory. You need memory to speak a language, to find your way home, to work. That is functional thought. But psychologically, thought accumulates images about yourself and others—your successes, hurts, ambitions. These images form a center which separates you from direct perception. It is this psychological accumulation that meditation empties.

Questioner: How does one empty the mind without forcing it? Any attempt to empty seems like another effort of thought.

Teacher: Exactly. If you try to empty the mind through discipline or control, you are still operating within the field of thought. Effort implies a goal and a controller who is separate from what is being controlled. But the controller is itself a product of thought. Seeing this fact is the beginning of freedom.

Questioner: Then what is one to do?

Teacher: Observe. Simply watch the movement of thought as it arises. See how one thought leads to another, how it builds stories and images. Do not condemn it or pursue it. In choiceless awareness, thought begins to reveal its whole structure. This seeing is not passive; it is an intense attention.

Questioner: And through this observation the mind becomes empty?

Teacher: Through understanding, not through will. When you understand the nature of something false, it drops away naturally. Similarly, when the mind sees that its psychological accumulations create conflict and division, they lose their authority. There is then a spontaneous quietness.

Questioner: Is that quietness the emptiness you speak of?

Teacher: It is part of it. Emptiness is not a blank state or dull vacancy. It is a mind free from the clutter of self-created images. In that freedom there is vast space. Such space is alive, sensitive, and alert. It is not the emptiness of exhaustion but the emptiness of clarity.

Questioner: What is the significance of such emptiness in daily life?

Teacher: A mind that is empty in this sense meets each moment freshly. It is not burdened by yesterday's conclusions. Therefore, its actions are direct and intelligent. From that emptiness comes a quality of silence in which there is no center demanding or resisting. In that silence, meditation is taking place.

Questioner: Does something beyond thought emerge in that silence?

Teacher: One must be careful with words like "beyond." The moment you seek an experience beyond thought, you project another image and chase it. But when the mind is truly empty and still, there is an immeasurable depth that cannot be captured by thought. It is not an experience to be possessed. It simply is.

Questioner: So, meditation is this ongoing emptying through awareness?

Teacher: Yes. It is the ending of accumulation from moment to moment. To live with such awareness is to live in meditation. Then the mind is simple, open, and quiet—and in that quietness there is a richness that thought can never invent.

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Beauty in the Absence of the "Me"

Beauty, as we commonly approach it, is something we try to possess. We say, "This is beautiful," and immediately thought begins to capture it—to describe it, to remember it, to repeat the experience. But in that very movement of possession, beauty slips away. What remains is only the memory of beauty, not beauty itself.

When you stand before a vast mountain or look into a deep valley, there are moments when the mind falls silent without effort. The endless chatter of personal concerns—your ambitions, anxieties, and comparisons—suddenly recedes. In that instant, there is no center saying, "I am looking." There is only the act of seeing. That seeing is beauty.

Beauty is not merely in the object—the mountain, the sky, the face of a person. It is in the state of the mind that is free from self-occupation. The self, with its constant demands and fears, is a narrow field. As long as the mind is confined within that field, it can only experience fragments. But when the self is absent, even for a moment, perception becomes vast and unmeasured.

This absence of the self is not something to be cultivated through discipline. The moment you try to become selfless in order to experience beauty, you are again strengthening the self through desire. Instead, beauty reveals itself when the mind is attentive without motive. In pure attention, the observer and the observed are not separate. There is a communion between the mind and what is seen.

Such moments are not limited to grand landscapes. They can occur while watching a leaf tremble in the wind, listening to

the laughter of a child, or observing the play of light on a wall. Wherever there is total attention, there is the ending of the "me," and in that ending there is beauty.

To live with sensitivity to beauty is to live with a quiet mind and an open heart. It is to allow each moment to unfold without the interference of accumulated images. In that openness, life has an extraordinary richness. Beauty then is not an occasional experience but a continuous presence, born of a mind that knows how to be still and therefore knows how to see.

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Questioner: You say meditation begins with self-knowledge. Most of us think meditation is a practice—sitting quietly, following a method. Are you saying all that is unnecessary?

Teacher: Let us look at it carefully. A method implies repetition, and repetition makes the mind mechanical. A mechanical mind may become quiet through habit, but that quietness is not meditation. Meditation begins when the mind is interested in understanding itself. Without knowing the movement of your own thoughts and feelings, any practice becomes an escape.

Questioner: But when I sit quietly and repeat a mantra, I do feel calmer. Isn't that beneficial?

Teacher: It produces a certain calmness, yes. But we must ask what kind of calmness it is. If the mind is made quiet by repetition, it is like a child lulled to sleep by a song. The underlying confusion, fear, and conflict remain untouched. Meditation is not the cultivation of a soothing state; it is the understanding of disorder. When disorder is understood, order comes naturally.

Questioner: So, meditation is not separate from daily life?

Teacher: It cannot be. Your life is your meditation. How you speak to another, how you react to praise or insult, how you pursue pleasure or avoid pain—there, in those movements, the self is revealed. If you are unaware in daily relationship but seek awareness in a secluded corner, you are dividing life. And where there is division, there is conflict.

Questioner: Then how does one begin to know oneself?

Teacher: By observing without judgment. Most of us observe with condemnation or justification. We say, "This feeling is good," or "That thought is bad." Such evaluation distorts perception. To know yourself, you must watch as you would watch a river flowing—without trying to dam it or redirect it. In that choiceless awareness, the structure of the self-unfolds.

Questioner: It sounds difficult to observe without judging. Judgment seems automatic.

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Questioner: And what happens when there is such attention?

Teacher: Attention brings clarity. You begin to see how thought creates images about yourself and others, how it seeks security in beliefs and authorities. Seeing this is

intelligence. From intelligence comes right action—not action based on ideals, but action born of direct perception.

Questioner: Does that mean one no longer needs guidance from teachers or traditions?

Teacher: Understanding cannot be borrowed. Others may point, but the seeing must be your own. When you depend psychologically on authority to lead you out of confusion, you strengthen the very confusion you wish to escape. A mind that understands itself stands alone—not in isolation, but in freedom.

Questioner: You speak of freedom and stillness. Is stillness the goal of meditation?

Teacher: If you make stillness a goal, you pursue it through effort, and effort breeds conflict. True stillness is not a result to be achieved. It comes when the mind has understood its own noise—its fears, desires, and contradictions. When these are seen clearly, they lose their grip. The mind then becomes naturally quiet.

Questioner: Is that quietness something extraordinary?

Teacher: It is extraordinarily simple. Like a lake undisturbed by wind, the mind becomes clear and reflective. In that clarity, there is no center seeking experience. There is only awareness. And in such awareness, something immeasurable may come into being—not because it is invited, but because the mind is empty of its own projections.

Questioner: So, meditation is this emptying of the self through understanding?

Teacher: Not emptying through effort, but through seeing. When you see the truth of something false, the false drops away. Similarly, when you see the whole movement of the self—its struggles and pursuits—there is a natural ending of that movement. In that ending is meditation.

Questioner: Then meditation is a living process, not a separate activity.

Teacher: Exactly. It is the unfolding of self-knowledge from moment to moment. To live with such awareness is to meditate. And in that meditation, there is a peace that is not cultivated, a stillness that is alive. Only in that stillness can the mind encounter what is beyond itself.

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To be without thought is to be mature

To be without thought is to be mature, because that is the essence of freedom. Thought is the reaction of the past, and today is the process of the past. To cut away all that completely is not to be thoughtless, a moronic or imbecilic state, or amnesia, but to use thought and to be free of thought. – Krishnamurti.

Questioner: Krishnamurti says that to be without thought is to be mature, and that such maturity is freedom. But how can one live without thought? Isn't thought necessary for daily life?

Teacher: We must first understand what is meant by being without thought. It does not imply the destruction of thought or the incapacity to think. Thought has its proper place. It is essential when you speak a language, build a bridge, or remember your way home. In that field, thought is a marvellous instrument. But when thought occupies the whole field of consciousness, when it interferes in relationship and in the perception of oneself, it breeds conflict.

Questioner: Why does thought create conflict?

Teacher: Because thought is always old. It is born of memory, of experience already concluded. When you approach the living present with the residues of yesterday, you do not actually meet what is; you meet your own projections. From this division between what is and what should be arises struggle. Maturity is the ending of this unnecessary struggle.

Questioner: Are you saying that freedom lies in stopping the movement of the past into the present?

Teacher: Not through effort or suppression. Any attempt by thought to silence itself is still the activity of thought. Freedom comes when one sees clearly the whole movement of thought—its origin, its limits, and its appropriate function. In that clear seeing, thought naturally falls quiet where it has no place. This quietness is not cultivated; it comes as a byproduct of understanding.

Questioner: Then what remains when thought is quiet?

Teacher: There is an alert, choiceless awareness. In that state, the mind is extraordinarily sensitive and alive. It responds to life directly, not through the screen of accumulated knowledge. This is not amnesia or dullness. On the contrary, it is intelligence in its highest form—an intelligence not bound by the past.

Questioner: Is this what you call maturity?

Teacher: Yes. Maturity is not a matter of age or experience. It is the freedom to use thought when necessary and to set it aside when it distorts perception. Such a mind is neither enslaved by memory nor frightened of the unknown. It moves with life freshly. In that freshness there is freedom, and in freedom there is a profound sense of order and peace.

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The Attention That Has No Center

When you say, “I am aware that I am aware,” there is already a division. There is the one who claims to be aware and the thing of which he is aware. In that very statement the observer is separated from the observed. This separation is the root of contradiction. Where there is division there must be effort to bridge that division, and effort inevitably brings conflict.

We are accustomed to this dualistic movement. The mind says, “I must be attentive,” and immediately there is a controller trying to produce attention. But the controller is itself a product of thought. It is another fragment assuming authority over the rest. So whatever attention is cultivated by desire, discipline, or motive is still within the field of fragmentation. It is attention born of will, and therefore it carries strain and limitation.

To see this fact clearly is already the beginning of intelligence. One observes that any attention driven by the urge to achieve, to become, or to discover something extraordinary is coloured by that motive. Such attention is narrow; it excludes. It is like a spotlight directed by preference and fear. In that state the mind is active, searching, comparing, measuring. Though it calls this activity “attention,” it is essentially a refined form of distraction, because it is occupied with its own projections.

There is, however, another quality of attention which does not arise from effort. It comes when the mind sees the total futility of trying to manufacture attention. This seeing is not despair; it is clarity. When the mind no longer struggles to become attentive, there is a natural stillness. In that stillness

there is an attention without a center. There is no observer standing apart and watching. There is only observation.

This attention has the quality of emptiness. Emptiness here does not mean void or blankness. It means the absence of the self with its memories, conclusions, and demands pressing upon the present. From this emptiness springs a vast sensitivity. The mind is awake without choice. It does not select what it will attend to; it is open to the whole movement of life.

Your concern to discover this attention must itself be understood. If the concern becomes an obsession, it is again the activity of the self-seeking achievement. But if the concern is simply an earnest interest in understanding the movement of your own mind from moment to moment, then that very observation is part of the attention you are inquiring into.

No one can give you a method to reach it. A method implies time and gradual attainment, which belong to thought. Attention is always now. It flowers in the instant the mind sees itself without distortion. In that seeing there is no insanity or imbalance, because the mind is in direct contact with what is. Such contact is sanity itself.

So, the question is not how to gain attention, but whether the mind can see the truth of its own divisive operations. When that truth is seen wholly, without escape, the mind becomes quiet without compulsion. Out of that quietness comes the attention that has no center, no motive, and therefore no conflict. In that attention there is a freedom and a depth that thought can never touch.

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Questioner: You say that when I am aware that I am aware, there is already a contradiction. Why is that so?

Teacher: Because in that statement there is a division. There is the one who says, "I am aware," and there is the thing of which he is aware. The observer separates himself from the observed. In that separation lies duality, and where there is duality there is inevitably tension and conflict.

Questioner: But without this separation, how can there be awareness at all?

Teacher: We are used to awareness functioning through division. Thought creates an image of a center—the observer—and from that center it looks outward. But the observer is not different from what he observes. He is made of memories, experiences, and reactions, which are themselves part of the field being observed. When this is seen clearly, the division begins to dissolve.

Questioner: I feel I must make an effort to attend. Otherwise, I become distracted.

Teacher: The effort to attend implies a motive—a desire to achieve a certain state. That motive is born of thought. So, the attention produced by effort is shaped by that desire. It is narrow and controlled. Such attention carries strain because one fragment of the mind is trying to dominate the rest.

Questioner: Then is all deliberate attention false?

Teacher: It is limited. It has its place in practical matters. But psychologically, when you try to force attention in order to discover something profound, you are still moving within the field of the self. That movement cannot lead to freedom.

Questioner: You speak of an attention that comes out of emptiness. What is that emptiness?

Teacher: Emptiness is the absence of the self with its constant chatter, its conclusions and pursuits. It is not something to be cultivated. It appears when the mind sees the futility of trying to manufacture a particular state. In that seeing, effort naturally falls away, and there is a quietness.

Questioner: And from that quietness comes attention?

Teacher: Yes. An attention without a center. There is no observer directing it, no motive shaping it. There is only a state of open awareness. The mind is sensitive to everything without choice.

Questioner: My concern is to find out what this attention is. But I am afraid of becoming unbalanced in pursuing it.

Teacher: If the pursuit becomes an obsession, it is again the action of the self-seeking achievement. But if there is simple interest in watching the movement of your own mind—without judgment or pressure—that very watching is part of true attention. It is sane and grounded because it is in contact with what is actually happening.

Questioner: Can anyone show me how to reach this attention?

Teacher: No. A method implies time and gradual progress, and attention is not the result of time. It exists only in the present. You can only observe the workings of your own mind from moment to moment. In the clear perception of

those workings, without escape, the mind becomes naturally quiet.

Questioner: And that quiet mind is attentive?

Teacher: In that quietness there is an attention that has no center and therefore no conflict. It is a state of freedom in which perception is direct and whole. Such attention is not achieved; it comes when the mind understands itself completely.

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Poem

When I say, I am aware,
a shadow is already born—
the watcher standing apart
from the thing watched.
In that small distance
conflict begins.

Thought builds a center
and calls it me,
and from that center
it reaches out to touch the world.
But the center itself
is woven from what it seeks to grasp—
memory looking at memory,
image observing image.

I try to attend.
I gather my will
like a fist around the moment.
But such attention is tight,
shaped by desire,

a lamp turned only
where I wish to see.

Then there is the seeing
of this endless effort—
the futility of chasing silence
with the noise of becoming.
In that seeing,
the fist opens.

There is an emptiness
not carved by discipline,
not earned by time—
an emptiness that is simply
the absence of the seeker.

Out of that vast quiet
attention flowers.
No watcher, no watched,
only a clear flame of perception
without center or edge.

In that flame
the mind is whole,
and where it is whole
there is no contradiction—
only the simple brightness
of what is.

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When the Observer Is the Image

I have my prejudices about myself, my conclusions about myself, imaginations about myself, fancies about myself, images about myself; so, I actually never see myself. – JK

We carry about ourselves a whole gallery of portraits — what we think we are, what we should be, what we fear we are, what we hope to become. These portraits are woven from memory, praise and blame, success and hurt, comparison and desire. Each experience adds another brushstroke to this inner painting, and gradually the painting becomes more real to us than the living being who stands before it.

So, when we say, "I look at myself," we are rarely looking at the living movement of thought and feeling as it unfolds now. We are looking through the screen of these accumulated images. The prejudice says, "I am this kind of person." The conclusion says, "I will always be like this." Imagination projects an ideal self to be achieved. Between what is and what should be, there is constant tension. In that tension, direct perception is lost.

To see oneself actually requires a mind that is astonishingly simple — not burdened with judgment, not eager to correct or justify. Such seeing is like looking into a clear mirror. The mirror does not condemn or approve; it merely reflects. But our minds are rarely mirrors. They are crowded rooms filled with voices commenting on what is seen.

When there is awareness of this whole process — awareness that the observer is made of these very prejudices and images — something quiet begins to happen. The effort to become stops for a moment. There is just the fact: a thought arising,

a feeling passing, a reaction forming. In that choiceless observation, the division between the one who looks and the thing looked at begins to dissolve.

Then there is a different quality of seeing. It is immediate, fresh, without the dust of yesterday. In that seeing, you encounter yourself not as an idea but as a living movement. And it is only in such direct encounter that understanding — and therefore transformation — can take place.

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Questioner: You said the other day that we never actually see ourselves. That seems strange. I feel I am aware of myself all the time — my thoughts, my feelings, my character.

Teacher: Are you aware of yourself as you are, or aware of the idea you have about yourself?

Questioner: I'm not sure I see the difference.

Teacher: When you say, "I am anxious," or "I am intelligent," or "I am this kind of person," are those not conclusions drawn from memory? You have collected experiences about yourself and from them built an image. Then you look at that image and call it self-knowledge.

Questioner: But without such conclusions, how can I function? Surely, I must know something about myself.

Teacher: There is a practical knowledge — knowing your name, your profession, how to speak a language. That is necessary. But psychologically, the image you hold about yourself becomes a screen. Through that screen you interpret every reaction. So, you are never in direct contact with what you feel at the moment.

Questioner: Are you saying that my self-image prevents me from seeing what is actually happening inside me?

Teacher: Observe it for yourself. Suppose anger arises. Immediately the mind says, "I shouldn't be angry," or "I am an angry person," or it justifies the anger. In that instant, the raw fact of anger is covered by words, judgments, and memories. The observer — who is made of those judgments — interferes with what is observed.

Questioner: Then is it possible to look at anger without all that interference?

Teacher: That is the essential question. To look without interference means to look without naming, without condemning, without trying to change what you see. It is to give complete attention to the feeling as it unfolds.

Questioner: But the urge to judge is almost instantaneous. It feels automatic.

Teacher: Yes. The mind has been trained for centuries to operate through comparison and evaluation. It is always measuring — what is against what should be. This movement of measurement creates the observer as something separate from the observed.

Questioner: And you are saying that separation is an illusion?

Teacher: Look closely. The observer who says, "I must control anger," is himself a bundle of past experiences, hurts, and reactions — which are not different in nature from anger. The observer is made of the same substance as the thing he

observes. When this is seen, not as an idea but as a fact, the division begins to end.

Questioner: If the division ends, what happens to observation?

Teacher: Then there is only observation — without a center that claims ownership of what is seen. In that state, the mind is very quiet, yet intensely alive. It is like a clear sky in which a cloud appears and disappears without resistance.

Questioner: Is that quietness something to be achieved through practice?

Teacher: The moment you practice in order to achieve quietness; you have created another image — the image of a future state you want to reach. You are again caught in becoming. Quietness is not the result of effort. It comes naturally when the mind understands its own activity and sees the futility of its constant interference.

Questioner: So understanding is more important than control?

Teacher: Control is a form of resistance, and resistance breeds conflict. Understanding comes through observation — patient, choiceless awareness of what is. When you understand a mechanism completely, it falls into its proper place without struggle.

Questioner: This choiceless awareness — is it something continuous, or does it come only in moments?

Teacher: If you make continuity into a goal, you are again projecting an image. Awareness is always now, or it is not

awareness at all. Each moment of clear seeing is complete in itself. The mind that demands continuity is seeking security in time.

Questioner: I begin to see that my search for a fixed identity is part of the problem. I want to be something definite.

Teacher: The desire to be definite is the desire for psychological safety. So, the mind constructs images and clings to them. But life is movement, not fixed. When you imprison yourself in an image, you are in conflict with that movement.

Questioner: Then to see myself truly is to see this whole movement of image-making?

Teacher: Exactly. To see how thought creates the image, how it takes refuge in conclusions, how it fears being nothing. In the light of such seeing, images lose their authority. They wither because they are no longer fed by unconscious habit.

Questioner: And what remains when the images fall away?

Teacher: Why do you ask what remains?

Questioner: Perhaps because I am afraid there will be emptiness.

Teacher: The fear of emptiness is itself an image — a projection of thought. But if you do not run from that emptiness, if you look at it without naming, you may discover that it is not barren. It is a space of immense vitality. Only in emptiness can there be something new.

Questioner: So, seeing myself without images is not a loss, but a beginning?

Teacher: It is the beginning of intelligence. When the mind is no longer burdened by its own projections, it has an extraordinary clarity. In that clarity, action is simple and direct, not born of conflict.

Questioner: This seems both very simple and very difficult.

Teacher: It is simple because it requires only seeing. It is difficult because we are accustomed to escaping from what we see. If you stay with the fact — with your prejudices, your conclusions, your fears — without moving away, the fact begins to reveal its whole structure.

Questioner: And in that revelation lies freedom?

Teacher: Freedom is not something to be attained at the end of analysis. It is present in the very act of seeing without distortion. When you see yourself as you are, without the veil of images, there is a freedom that is immediate. In that freedom, the mind is fresh, innocent, and capable of meeting life anew.

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The Ending of Disorder

The world is becoming more and more monstrous, more and more violent; it is becoming darker. So, it is very important for human beings to find a way of living which is totally different. That is possible only through meditation. Meditation is the essence of order, order which comes when there is the ending of disorder. – JK

The world outwardly mirrors the confusion within human beings. We see increasing violence, cruelty, and division, and we call it the darkness of the world. But the world is not separate from us. It is the projection of our own fears, ambitions, and endless conflicts. To say that the world is becoming monstrous is to acknowledge that the human mind, which has created this society, is itself caught in disorder.

We try to respond to this disorder through reform, through ideologies, through new systems and leaders. Yet every outward change, however well-intentioned, is shaped by the same confused mind that created the problem. So disorder continues in different forms. The question then is not how to rearrange the outer structure, but whether the mind itself can discover a radically different way of living.

Meditation, in this sense, is not an escape from the world. It is the act of understanding the total movement of the self. It begins with observing without choice the disorder within: the contradictions, the pursuit of pleasure, the fear of loss, the constant becoming. This observation is not analysis according to a system, nor is it guided by authority. It is a silent watching in which the observer and the observed are not divided.

When there is such attention, disorder reveals its whole structure. One sees how thought, rooted in the past,

perpetuates conflict; how the self, built from memory and experience, is always seeking security and thereby creating division. In the clear light of awareness, this disorder is not suppressed or controlled. It ends naturally, as darkness ends when there is light.

From the ending of disorder comes order—not the order imposed by discipline or conformity, but an inner harmony that is alive and flexible. This order is the essence of meditation. It is not cultivated through practice or repetition. It flowers when the mind is free from the burden of its own confusion.

Such a mind is quiet without effort. In that quietness there is a different quality of living: a sensitivity, an intelligence that is not personal. It is from this intelligence that a new way of being in the world can emerge. Only a mind that has discovered this order within can act without violence, without contributing to the darkness.

Meditation, therefore, is not separate from daily life. It is the continuous perception of what is, and in that perception the transformation of the mind. When even a single human being lives in this clarity, he is no longer adding to the chaos of the world. He becomes a light to himself, and in that light, there is the possibility of a different future for humanity.

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Questioner: You say the world is becoming darker, more violent and confused. Everywhere there is conflict—between nations, religions, communities, and even within families. Why is humanity moving in this direction despite so much knowledge and progress?

Teacher: Because outward progress has not brought inward clarity. We have cultivated extraordinary technological skill, but inwardly we remain as we have been for thousands of years—frightened, ambitious, divided. The world is not

separate from us. Society is the outward expression of our inner state. When the human mind is in disorder, whatever it creates must inevitably carry that disorder.

Questioner: Are you saying that the violence in the world is a reflection of the violence within each of us?

Teacher: Not merely a reflection—it is the extension of it. We may not all commit physical acts of violence, but inwardly we are in constant conflict: comparing, competing, resisting what is, pursuing what should be. This inner struggle is a form of violence. When multiplied by millions, organized into ideologies and identities, it becomes the violence of the world.

Questioner: If that is so, how is one to live in such a world without being overwhelmed by it?

Teacher: First one must see that the world's disorder and one's own disorder are not two separate things. As long as we think the problem is "out there," we remain spectators, hoping that leaders or systems will bring change. But the root of disorder lies in the structure of the self—the center that is always seeking security, pleasure, and continuity.

Questioner: Is it possible to end this disorder in oneself? It seems so deeply ingrained.

Teacher: It is possible only if one understands it completely. Not intellectually, not as an idea, but by directly observing its movement in daily life. Disorder is not something abstract. It shows itself in our relationships, in our reactions, in the way we think and feel from moment to moment.

Questioner: But when I observe myself, I immediately want to correct or control what I see. I judge it as good or bad.

Teacher: That judgment is part of the disorder. To observe without condemning or justifying is the beginning of meditation. Meditation is not a practice separated from life. It is the choiceless awareness of what is happening within and around you.

Questioner: Many people think of meditation as a technique—something you practice to achieve calmness or enlightenment.

Teacher: A technique implies repetition and a goal. When you practice a method, your mind is following a pattern; it is being conditioned. Such a mind may become quiet through discipline, but that quietness is imposed. It is like a lake whose surface is forced to be still while the depths remain disturbed. True meditation is the understanding of disturbance itself.

Questioner: How does understanding disturbance bring order?

Teacher: When you see clearly the nature of disorder—how it arises from desire, fear, and the pursuit of psychological security—there is an insight into its whole movement. That insight is not the result of time or gradual effort. It is immediate. In the light of such perception, disorder ends naturally. You do not end it; the seeing ends it.

Questioner: This ending—does it create a kind of order?

Teacher: Yes, but it is not the order of conformity or obedience. It is an inner harmony that comes when contradiction ceases. Most of our lives are fragmented: we think one thing, say another, and do something else. When there is complete attention, this fragmentation dissolves. From that wholeness comes order.

Questioner: And you say this order is the essence of meditation?

Teacher: Meditation is that order in action. It is the state of a mind that is no longer in conflict with itself. Such a mind is quiet without being forced to be quiet. In that silence there is an intelligence that is not personal, not limited by conditioning.

Questioner: Can this intelligence influence the world? The problems we face seem so vast.

Teacher: The world is shaped by human consciousness. When even one mind is free from violence and confusion, it is no longer contributing to the stream of disorder. That may seem small, but it is fundamental. Real change does not begin with mass movements; it begins with the transformation of the individual mind.

Questioner: Are you suggesting that personal transformation is more important than social action?

Teacher: They are not opposed. Action that springs from a confused mind will inevitably produce further confusion, however noble its intention. But when there is clarity within, action is intelligent and compassionate. It does not create new divisions.

Questioner: This places a great responsibility on each human being.

Teacher: It is a responsibility we cannot escape. Each of us is the world, and the world is each of us. To understand oneself is to understand humanity. Meditation is the pathless journey into this understanding. It is not reserved for a few; it is available to anyone who is willing to look deeply.

Questioner: What happens to a person who lives with this understanding?

Teacher: Such a person lives in the present, not burdened by the psychological weight of the past. There is a freshness, a sensitivity to life. Relationship is no longer based on images and expectations but on direct perception. From this comes love—not sentiment or attachment, but a quality of care that is inseparable from intelligence.

Questioner: And this is the totally different way of living you speak of?

Teacher: Yes. A way of living in which the mind is free from the patterns that have bred violence and sorrow for centuries. This freedom is not an ideal to be achieved in the future. It is discovered now, in the very act of observing oneself. Where there is the ending of disorder, there is order. And in that order lies the flowering of meditation and the possibility of a new culture.

Questioner: It seems that the transformation of the world begins in the silent observation of one's own mind.

Teacher: Precisely. In that silent observation there is a light that is not of time. To live by that light is to step out of the darkness that humanity has created. Then one is a light to oneself—and perhaps, in that light, others may also see.

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Authority, Hurt, and the Crisis of Awareness

Have you observed how you behave in front of authority – political, religious, or any authority – how you behave, how you crawl almost on your knees? Authority is one of the factors in your consciousness which has made you a slave. Please realise this; do not so easily accept everything. We are not inciting you to revolution; we are only asking you to observe. When you observe clearly, there is an explosion because that observation is a challenge; it is a crisis. That is the essence of energy. When there is that energy, it demands action. But if you say, 'I have got an image that is hurt, I don't mind being hurt, we have lived for a million years with hurts,' then you are like a savage without any consideration of the results of hurt.

To observe how one behaves before authority is to open a door into the structure of one's own consciousness. Authority is not merely the government, the priest, or the leader standing outside you; it is also the accumulated voice of tradition, fear, and desire within. When you stand before authority and feel the impulse to submit, to agree, to imitate, you are witnessing the movement of fear seeking security. The mind hopes that by conforming it will be protected, accepted, and spared the anxiety of standing alone. In that moment, freedom is quietly exchanged for comfort.

To observe this without condemnation or justification is already a radical act. Most of us either defend our submission as necessary or rebel against authority in reaction. But reaction is not freedom; it is merely the opposite side of dependence. True observation is neither obedience nor revolt. It is the silent seeing of the fact: that the mind has created authority and then bows before its own creation. When this is seen clearly, without escape, the mind

encounters a crisis. That crisis is not destructive; it is intensely alive. It gathers all one's attention, and in that attention, there is a release of energy.

This energy is not born of will or discipline. It arises naturally when illusion is exposed. To see that one has lived through images—images of oneself, of others, of power and status—is to feel the shock of awakening from a long sleep. The hurt that we carry, the wounds to our pride and identity, are sustained by these images. If we say we do not mind being hurt, we are merely becoming insensitive, building thicker walls around the self. Such insensitivity is a form of inner savagery, because it dulls perception and prevents understanding.

But when hurt is observed as it arises—without naming, without resisting—the image that sustains it begins to dissolve. In that dissolution there is vulnerability, and in vulnerability there is intelligence. This intelligence is not personal; it does not belong to any authority. It is the clarity that comes when the mind is no longer burdened by the need to defend itself. From that clarity, action flows naturally. It is not dictated by fear or conformity but guided by direct perception.

So, the invitation is simply to watch: to see how authority operates within and without, how images are formed and protected, how hurt is carried and justified. In this choiceless awareness there is a quiet revolution. It is not a revolution against something, but a transformation in the very roots of consciousness. And from that transformation comes a way of living that is neither submissive nor rebellious, but deeply free.

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Questioner: Why do you say that authority makes the mind a slave? Surely authority is necessary for order in society.

Teacher: We are not denying the functional necessity of authority in certain outward matters—traffic laws, technical knowledge, cooperation. But we are speaking of psychological authority: the authority you grant to another in matters of understanding yourself. Have you observed how you behave in the presence of political or religious authority?

Questioner: I suppose I become more careful, more respectful. That seems natural.

Teacher: Is it merely respect, or is there also fear and the desire to be approved? Watch it in yourself. The mind begins to conform, to adjust its words and gestures in order to be accepted. In that adjustment there is already a subtle loss of freedom.

Questioner: Are you suggesting that we should reject all authority and become rebellious?

Teacher: Rebellion is only the opposite of obedience. The rebel is still tied to authority, for he reacts against it. We are asking for something entirely different: to observe the whole movement of obedience and rebellion without choosing either. When you observe clearly how authority operates in your consciousness, that very observation is a challenge.

Questioner: Why do you call it a challenge?

Teacher: Because it brings you face to face with a fact: that you have built images of power and security and then submitted to them. To see this is a crisis. The mind can no longer rest comfortably in its old patterns. In that crisis there is tremendous energy.

Questioner: What is the nature of that energy?

Teacher: It is the energy that comes when illusion is uncovered. Usually, our energy is dissipated in conflict—trying to become something, trying to protect an image. But when the mind sees the falseness of its submission, all that scattered energy gathers in attention. And attention itself demands action.

Questioner: But we carry so many hurts from the past. Most of us have learned to live with them.

Teacher: To live with hurt is to become insensitive. When you say, "I don't mind being hurt," you are building a wall around yourself. That wall may give a sense of protection, but it also dulls perception. Then one lives almost mechanically, without deep consideration.

Questioner: How should one deal with hurt, then?

Teacher: By observing it as it arises, without escaping into explanations or justifications. Hurt exists because there is an image of oneself that can be wounded. See the image being formed, see how it demands protection. In the light of simple observation, the image begins to lose its hold.

Questioner: And when the image dissolves?

Teacher: There is a vulnerability that is not weakness. In that vulnerability there is intelligence. Such intelligence does not belong to any authority; it is born of direct perception. From it comes action that is neither submissive nor rebellious, but free.

Questioner: So, the essence of what you are saying is to observe without choice?

Teacher: Yes. To observe the movement of authority, fear, and hurt within oneself without condemnation or acceptance. In that choiceless awareness there is a silent revolution. It is not organized, not planned. It happens when the mind sees itself clearly. And in that seeing lies the beginning of freedom.

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When the Mind Is Quiet, the World Is New

When the mind is quiet and free from the constant chatter of thought, there is a radical change in the way the world is perceived. This quietness is not something cultivated through effort or discipline; it comes naturally when the mind understands its own restlessness and sees the limits of thought. Thought, being always old, is the response of memory. When it occupies the whole field of consciousness, it distorts perception. But when thought falls silent in attentive awareness, there is a direct contact with what is.

In that silence, the world is transformed—not because outward circumstances have altered, but because the observer is no longer clouded by fear, prejudice, or desire. One sees people, events, and relationships with extraordinary clarity. This clarity is not indifference, nor is it withdrawal from life. On the contrary, it brings a deeper sensitivity. To perceive injustice with a quiet mind is to see it more sharply, without the distortion of anger or ideology.

Such perception does not lead to submission. Submission is born of fear and conformity, and a quiet mind is free of both. When there is silence in the mind, there is also intelligence. That intelligence responds to injustice with appropriate action, but the action is not reaction. It is not driven by hatred or the urge to oppose for its own sake. It is guided by understanding.

To be quiet inwardly is therefore not to escape the world or accept its cruelties. It is to meet the world without the burden of psychological noise. In that meeting there is a quality of strength that is gentle yet unyielding. It does not submit to injustice, nor does it perpetuate violence in the name of resistance. It acts from a depth where there is no division

between the observer and the observed, and in that wholeness lies the possibility of a truly different way of living.

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Questioner: You say that if the mind is quiet and free from thought, the world is transformed. That sounds rather abstract. How can the world change simply because my mind is quiet?

Teacher: We are not saying that mountains move or governments instantly change. The transformation is in perception. The world you know is largely shaped by your reactions, fears, and memories. When the mind is noisy with thought, it looks at everything through that noise. But when the mind is quiet, it sees directly, without distortion. In that direct seeing, the world has a different quality.

Questioner: But if one becomes very quiet inwardly, doesn't that make a person passive or submissive?

Teacher: Why should quietness imply passivity? We are accustomed to equating activity with noise and agitation. A quiet mind is not a dull or sleepy mind. It is intensely alert. In that alertness there is great sensitivity. Such a mind perceives injustice more clearly than a confused mind.

Questioner: If it sees injustice clearly, what does it do?

Teacher: It acts. But its action is not a mere reaction born of anger or ideology. Reaction is conditioned by the past and often breeds further conflict. When a quiet mind acts, its action springs from intelligence. That intelligence is not personal opinion; it is the understanding that comes from seeing the whole situation.

Questioner: Are you saying that anger has no place in responding to injustice?

Teacher: Anger may arise, but if you observe it, you will see that anger narrows perception. It pushes the mind toward extremes. A quiet mind does not suppress anger; it understands it. In that understanding, anger loses its domination, and what remains is clarity. From clarity comes action that is firm but not violent inwardly.

Questioner: This quietness you speak of—can it be cultivated through practice?

Teacher: If you practice quietness with a motive, you are still operating within the field of thought. You are trying to become something, and that effort breeds further noise. Quietness comes when the mind sees the movement of thought—its fears, ambitions, and escapes—and understands their limits. In that understanding, thought naturally falls silent.

Questioner: And when thought is silent, is that what transforms one's relationship to the world?

Teacher: Yes. In that silence there is a fresh perception of life. You are no longer responding merely as a bundle of memories. You meet each situation anew. Such a mind is neither submissive nor rebellious. It is free. And in that freedom, there is the possibility of action that does not perpetuate the old patterns of conflict.

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The Conditioning That Clouds Perception

Questioner: You say the psychological structure of society prevents us from listening and seeing. What do you mean by that?

Teacher: Society is not separate from you. It is the outward expression of our inward state. The fears, ambitions, beliefs, and prejudices that each human being carries have been organized into what we call society. When you are born into it, you inherit not only its language and customs, but also its psychological patterns. These patterns begin to shape how you look and how you listen.

Questioner: But how does that prevent listening and seeing?

Teacher: To listen or to see requires a mind that is quiet and unburdened. Yet from childhood you are trained to compare, to judge, to accept authority, and to conform. When someone speaks to you, you do not actually listen; you translate what is said according to your conditioning. You agree or disagree, accept or reject. This movement of reaction is so rapid that you call it listening. But it is not listening—it is the noise of your own background.

Questioner: Are you saying that our reactions interfere with perception?

Teacher: Precisely. Perception is immediate, direct. But society has cultivated in us a screen of ideas—nationality, religion, personal experience, and accumulated knowledge. Through that screen you observe the world. When you look at another human being, you see the image you have built

about them, not the living person. When you hear a statement, you hear your interpretation of it. So, there is never a direct meeting with what is.

Questioner: Can one ever be free of this conditioning?

Teacher: Freedom is not achieved by resisting society or by adopting another pattern. That would still be within the same field. Freedom begins with awareness. To see the fact that you are conditioned—to observe your reactions without condemning or justifying them—is already the beginning of intelligence. In that observation there is no effort to change; there is only a clear seeing.

Questioner: And what happens through such observation?

Teacher: When the mind sees the truth of its own conditioning, the seeing itself brings a certain silence. In that silence there is listening without interpretation and seeing without distortion. Then you are in direct contact with life. Society, with its psychological pressures, loses its grip because you are no longer responding mechanically. You are attentive.

Questioner: Is this attention something one can practice?

Teacher: Attention cannot be cultivated through practice. Practice implies repetition and motive—the desire to achieve a result. Where there is motive, there is again the movement of the self, which is the product of society. Attention comes when you are deeply interested in understanding yourself and the world. That interest awakens a natural watchfulness.

Questioner: So true listening and seeing are acts of freedom?

Teacher: They are the essence of freedom. When you listen without the interference of your conditioning, you encounter reality freshly. In that freshness there is intelligence and compassion. Such a mind is not shaped by the psychological structure of society; it stands apart, and therefore it can bring about a different kind of society—not through reform or ideology, but through the clarity of perception.

Questioner: Then the transformation of society begins with the individual?

Teacher: It begins with the understanding of oneself. You are society. When you see this deeply, not as an idea but as a fact, your way of listening and seeing changes. And in that change lies the seed of a new culture, born from awareness rather than from conditioning.

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In Oneself Lies the Whole World

In oneself lies the whole world, and if you know how to look and learn, then the door is there and the key is in your hand. Nobody on earth can give you either that key or the door to open, except yourself. – JK

In the spirit of Jiddu Krishnamurti, this statement points to something profoundly simple yet rarely seen: that the human being is not separate from the world he has created.

When it is said "in oneself lies the whole world," it is not a poetic exaggeration. The world with its violence, ambition, fear, loneliness, and search for pleasure is a projection of the human mind. Society is the outward expression of our inward condition. If there is confusion within us, that confusion inevitably takes shape as disorder outside. To understand the world, therefore, is not first to study its institutions, ideologies, or systems, but to observe the movement of one's own consciousness.

To look and learn is an art. It is not the learning of accumulation, not the gathering of conclusions, beliefs, or experiences. It is the learning that happens when the mind observes itself without condemnation or justification. In such observation there is no observer separate from what is observed. Anger, fear, jealousy—these are not things happening to an isolated "me"; they are the very substance of the self. When this is seen directly, without escape, the mind begins to understand its own structure.

The door is this understanding. It is not hidden in some distant spiritual authority, nor in sacred books, nor in the promises of teachers. The door is present in every

relationship, in every reaction, in the mirror of daily living. Each irritation, each attachment, each moment of pleasure or sorrow is a page in the book of oneself. To read that book requires attention, a quiet watching in which the mind is neither trying to become something nor trying to avoid what is.

The key is the responsibility of seeing that no one else can walk this path for you. Authority in inward matters is a subtle form of dependence. When you rely on another to interpret your inner life, you cease to observe directly. You translate your experience according to another's words, and so you live secondhand. Freedom begins when you realize that psychological understanding cannot be given; it must flower from your own perception.

This does not mean isolation or self-centered withdrawal. On the contrary, when the mind understands itself deeply, it discovers that its consciousness is shared by all humanity. Your fear is not uniquely yours; it is the fear of mankind. Your sorrow is the sorrow of the human race. In seeing this, there is compassion. The division between "me" and "the world" loses its sharpness.

To hold the key in your hand is to recognize that transformation is not a matter of time or gradual effort. It happens in the instant of clear perception. When you see a danger completely, you act immediately. Similarly, when the mind sees the truth of its conditioning, that very seeing is the beginning of freedom. No guru, no system, no discipline can substitute for this direct insight.

So, the invitation is to look—patiently, choicelessly, without the desire to reach a conclusion. In that silent learning, the door that seemed distant is discovered to have always been

here. And in opening it, one does not escape the world; one understands it at its root, which is oneself.

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Questioner: You once said that in oneself lies the whole world, and that if one knows how to look and learn, the door and the key are already in one's hand. I hear the words, but they seem abstract. How can the whole world be inside me?

Teacher: When we speak in the spirit of Jiddu Krishnamurti, we are not talking metaphorically. The world is not merely mountains, rivers, and cities. The psychological world—the world of fear, ambition, sorrow, pleasure, and conflict—is created by human beings. That world exists in you as it exists in another. You are not separate from it.

Questioner: But surely, I am just one individual among billions. How can my small inner life contain the vast complexity of the world?

Teacher: Look closely at what you call your "inner life." You experience fear, do you not?

Questioner: Yes.

Teacher: And so does every human being, in different forms. You experience loneliness, the desire to be recognized, the pursuit of pleasure, the pain of loss. These are not personal inventions; they are shared movements of human consciousness. The structure of your consciousness is the structure of humanity's consciousness. When you observe yourself deeply, you are observing the human condition.

Questioner: Are you saying that by understanding myself I understand humanity?

Teacher: Not intellectually. Intellectual understanding is merely a description. But when you observe anger as it arises in you—without condemning it or justifying it—you are seeing the very nature of anger that has shaped wars and divisions. The seed of the global disorder is present in the individual psyche. To understand that seed in yourself is to touch the root of the world's disorder.

Questioner: Then what does it mean "to look and learn"? I look at myself all the time, and I seem to learn very little.

Teacher: Do you actually look, or do you interpret what you see according to past knowledge? Most of us observe through a screen of conclusions: "I should not be angry," or "I am justified in being angry." Such judgments prevent direct perception. To look is to observe without the interference of evaluation. It is to watch your thoughts and feelings as you would watch clouds passing in the sky.

Questioner: That sounds difficult. The mind immediately judges.

Teacher: It judges because it is conditioned to do so. The seeing of that conditioning is already part of learning. Learning is not accumulation. It is a living movement. When you see a reaction arise and watch it without choice, the mind begins to understand its own machinery. This understanding is not forced; it unfolds naturally in attention.

Questioner: And this attention is the key you speak of?

Teacher: Attention is the beginning of the key. The key is the realization that no authority can give you understanding of yourself. Others may describe, point out, suggest. But the

actual seeing must be your own. If you depend on another to interpret your inner life, you live by borrowed light. Such dependence dulls the mind.

Questioner: Are you suggesting that teachers and spiritual guides are unnecessary?

Teacher: They may point, but the pointing is not the thing pointed to. The danger arises when the pointer becomes an authority to be followed. In psychological matters, authority breeds imitation, and imitation prevents discovery. Truth is not something to be handed from one to another. It must be discovered anew by each mind.

Questioner: I feel a certain insecurity in hearing this. If I cannot rely on anyone, I seem to stand alone.

Teacher: That sense of standing alone is important. We are accustomed to psychological crutches—beliefs, leaders, systems—that promise comfort. When those crutches are questioned, fear appears. But to understand fear, you must meet it directly, not escape from it. In meeting it, you discover a strength that is not born of dependence.

Questioner: What is the “door” that opens when one has this key?

Teacher: The door is insight into the nature of the self. The self is a bundle of memories, experiences, and identifications constantly seeking continuity. When the mind observes this movement without resistance, there are moments when the observer and the observed are not separate. In that non-division there is a different quality of consciousness—quiet, spacious, and free.

Questioner: Is that what people call enlightenment or liberation?

Teacher: Names are unimportant. The moment you name an experience and pursue it, you turn it into an object of desire. Then the mind is caught again in becoming. What matters is the direct perception of what is happening now. In that perception there is a natural order, not imposed by discipline but born of understanding.

Questioner: You say the door is already there. Why, then, do so few seem to find it?

Teacher: Because we are searching in the wrong direction. We look outward for solutions—through ideologies, religions, or social reforms—without addressing the inner disorder that creates the outer confusion. We hope that time, effort, or authority will transform us. But psychological transformation is not a matter of gradual improvement; it occurs in the instant of clear seeing.

Questioner: Can such seeing be cultivated through practice?

Teacher: Practice implies repetition toward a predetermined goal. Repetition makes the mind mechanical. Awareness is not mechanical. You cannot practice being aware in the future; you can only be aware now. Each moment offers the opportunity to observe. In that observation, free of motive, awareness flowers.

Questioner: If one truly understands oneself in this way, what is the relationship to the world?

Teacher: When you see that your consciousness is not separate from humanity's consciousness, compassion arises

naturally. Compassion is not sentiment. It is the perception that the suffering of another is not fundamentally different from your own. From this perception comes intelligent action—action that is not driven by self-centered motives.

Questioner: So, the transformation of the individual affects the whole?

Teacher: The individual is the whole. This is not a mystical statement. Society is built from human relationships. If those relationships are based on fear and ambition, society reflects that. When even one mind is free from such conditioning, it acts as a light in the darkness. That light is not personal; it belongs to no one.

Questioner: Listening to you, I sense that the journey is both intimate and vast. It begins with simple observation but seems to open into something immeasurable.

Teacher: That is the beauty of it. The book of oneself is inexhaustible. To read it requires patience, humility, and affection. There is no final page where you can say, "I have arrived." The learning is endless, and in that endless learning there is freshness.

Questioner: Then the statement that the key is in my hand is not a promise of achievement but an invitation to observe?

Teacher: Precisely. It is an invitation to take responsibility for your own seeing. No one can open the door for you because the door is your own mind. When you approach it with quiet attention, without fear or expectation, it opens of itself. And in that opening there is a sense of vast freedom—not freedom from the world, but freedom within it.

Questioner: I feel that I am beginning to glimpse what you mean. The work is not to become something extraordinary but to understand what is.

Teacher: To understand what is is the highest intelligence. In that understanding, the division between the observer and the world diminishes. You discover that the door you sought was never separate from you. It was concealed only by inattention. When attention is present, the door and the key are one movement—the movement of awareness itself.

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The Mind Beyond the Known

The mind is not capable of deep inquiry if it is filled with knowledge – JK

In the spirit of Jiddu Krishnamurti, this statement invites us to question what we mean by knowledge and what we mean by inquiry.

Knowledge has its necessary place. Without knowledge you could not speak a language, build a bridge, or perform surgery. In the practical field, knowledge is indispensable. But psychologically, knowledge takes on a different character. It becomes the accumulation of experiences, beliefs, conclusions, and memories through which we interpret every new perception. The mind that is heavily burdened with such accumulation approaches life through the screen of the past.

Deep inquiry demands a mind that is fresh, alert, and unburdened by conclusions. If you approach a fundamental question—such as the nature of fear, love, or truth—with prior answers already in place, you are not inquiring; you are merely comparing what is with what you already know. The known then acts as a barrier. It shapes perception and narrows the field of observation. You see only what fits into your existing framework.

A mind filled with knowledge is often seeking confirmation rather than discovery. It asks questions, but behind those questions lies the desire to strengthen what it already believes. Such a mind is occupied, crowded. In that occupation there is little space for silence, and without a

certain inner quietness there can be no penetration into the deeper layers of consciousness.

Deep inquiry begins when the mind recognizes the limitation of its own knowledge. This recognition is not an act of humility cultivated by effort; it is a simple fact perceived directly. When you see that knowledge is always old—that it belongs to yesterday—you no longer cling to it psychologically. Then the mind can look at a problem without the compulsion to translate it into the language of the past.

This does not mean becoming ignorant or rejecting learning. Rather, it means putting knowledge in its right place. Knowledge becomes a tool, not a master. The mind uses it where necessary but does not allow it to dominate perception. In moments of genuine inquiry, the mind is attentive without motive. It is listening, observing, learning in the present, not merely repeating what has been learned before.

Such a mind has a quality of innocence—not childish ignorance, but an innocence born of freedom from psychological accumulation. In that innocence there is energy. The mind is alive to what is happening now. It can question deeply because it is not defending a position. It is not seeking security in conclusions.

When the mind is free in this way, inquiry becomes an open-ended movement. There is no final answer to be stored as knowledge. Each insight is fresh, and the mind does not turn it into a rigid belief. It remains fluid, capable of meeting the unknown without fear. In that meeting, there is the possibility of discovering something entirely new—something that cannot be captured by the old structures of thought.

So, the statement is not a condemnation of knowledge but a call to see its limits. Only a mind that understands the place of knowledge can step beyond it. And in stepping beyond, it enters a dimension of inquiry that is deep, subtle, and endlessly creative.

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Questioner: You say that the mind is not capable of deep inquiry if it is filled with knowledge. That sounds paradoxical. Isn't knowledge necessary for inquiry?

Teacher: We are speaking in the spirit of Jiddu Krishnamurti, so we must first be clear what we mean by knowledge. In the practical world, knowledge is absolutely essential. Without it you could not function. You need knowledge to speak, to work, to communicate. But we are not talking about practical knowledge. We are concerned with psychological knowledge—the accumulation of experiences, beliefs, and conclusions about oneself and about life.

Questioner: Why does psychological knowledge interfere with inquiry?

Teacher: Because it conditions perception. When you approach a question with prior conclusions, you are not really inquiring. You are measuring the present through the yardstick of the past. The mind is translating what it sees into what it already knows. That translation prevents direct perception.

Questioner: Can you give an example?

Teacher: Suppose you are inquiring into fear. If you already have theories about fear—what books have said, what your tradition has taught—you approach fear with those ideas in

mind. You try to fit the living fact of fear into a conceptual framework. In doing so, you are not actually observing fear as it arises. You are observing your ideas about fear.

Questioner: But isn't prior knowledge helpful as a guide?

Teacher: It may guide you to a certain point, but it can also confine you. Deep inquiry requires that you meet the fact freshly. Fear is a living movement, not a fixed object. To understand it, the mind must be quiet enough to watch it without immediately naming or categorizing it. The moment you say, "This is fear," and associate it with past experiences, you have already moved away from the immediate fact.

Questioner: Are you suggesting that we should forget everything we know?

Teacher: Not at all. Forgetting is another form of effort and conflict. What matters is seeing the limitation of knowledge. Knowledge is always old; it belongs to yesterday. When you see this clearly, you do not give it psychological authority. You use knowledge where it is necessary, but you do not let it dominate inquiry.

Questioner: What does it mean for knowledge to have psychological authority?

Teacher: It means that the mind clings to what it knows as a source of security. Beliefs, conclusions, and experiences become anchors. The mind feels safe in the familiar. But inquiry into fundamental questions—such as the nature of the self or the meaning of life—demands that the mind step into the unknown. A mind seeking security in knowledge is afraid of the unknown and therefore cannot inquire deeply.

Questioner: Is fear the main obstacle to inquiry?

Teacher: Fear and the desire for certainty are closely related. The mind wants definite answers. It wants to arrive at a conclusion and rest there. But deep inquiry has no final resting place. It is an ongoing movement of discovery. If the mind is eager to conclude, it will settle for superficial answers.

Questioner: Then what is the state of mind that allows deep inquiry?

Teacher: It is a mind that is attentive without motive. Such a mind is not seeking to confirm or deny a belief. It is simply observing. In that observation there is a quality of silence—not enforced silence, but the natural quietness that comes when the mind is interested in understanding.

Questioner: Silence sounds like the absence of thought. Is deep inquiry a matter of stopping thought?

Teacher: Thought has its place. It is a useful instrument. But thought is based on memory, and memory is knowledge. When thought tries to penetrate areas beyond its own field, it creates confusion. In moments of deep inquiry, thought becomes quiet on its own because the mind sees its limitation. This quietness is not suppression; it is the result of understanding.

Questioner: How does one come to this understanding?

Teacher: By observing the movement of thought in oneself. Watch how quickly the mind names, compares, and judges. See how it seeks refuge in conclusions. This observation is itself a form of learning. You are learning about the operation

of your own mind. As this learning deepens, the grip of knowledge loosens naturally.

Questioner: Is this learning different from accumulating more knowledge about oneself?

Teacher: Very different. Accumulation strengthens the sense of a center that says, "I know." Learning in the sense we are discussing has no center that accumulates. It is a moment-to-moment awareness of what is happening. Each moment is new, and the mind meets it without the burden of yesterday.

Questioner: That sounds like a state of innocence.

Teacher: Yes, but not innocence as ignorance. It is an innocence born of freedom from psychological accumulation. Such innocence has great energy. The mind is alive, curious, and unafraid to question. It does not cling to conclusions because it sees that conclusions end inquiry.

Questioner: Can this innocence be cultivated through practice?

Teacher: Practice implies repetition toward a goal. Repetition makes the mind mechanical. Innocence cannot be produced by a mechanical process. It comes into being when the mind understands the futility of seeking security in knowledge. That understanding is immediate, not gradual.

Questioner: If one lives in this state of inquiry, what is the effect on daily life?

Teacher: There is greater clarity in action. When the mind is not clouded by rigid beliefs, it responds intelligently to situations. Relationships become less burdened by past

images. You meet people and events more directly. This directness brings a sense of vitality to living.

Questioner: It seems that deep inquiry is not a separate activity but part of everyday awareness.

Teacher: Exactly. Inquiry is not confined to special moments of reflection. It is woven into the fabric of daily life. Each reaction, each thought, each feeling is an opportunity to observe and learn. When the mind is attentive in this way, life itself becomes the teacher.

Questioner: So, the statement that a mind filled with knowledge cannot inquire deeply is a call to freedom?

Teacher: It is a call to see the proper place of knowledge. When knowledge is put in its right place, the mind is no longer burdened by it. There is space for the unknown. In that space, inquiry flowers. And in the flowering of inquiry, the mind discovers a freedom that is not dependent on any conclusion. It is a living freedom, renewed from moment to moment.

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About the Author

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Born in 1947, Dr. Potluru is a Consultant General and Abdominal Surgeon with nearly five decades of experience, including fifteen formative years in war-torn Kurdistan, Iran, and five years in Misrata, Libya. He later continued his service as a Senior Consultant Surgeon in Visakhapatnam until his retirement in 2022.

Deeply influenced by the teachings of Jiddu Krishnamurti, his writings explore awareness, perception, compassion, and the ending of psychological conflict.

Books by Dr. Venkata Rao Potluru

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- Echoes of Awareness — Series 1, 2, 3 & 4
- Living Under Fire
- Where the Self Ends, Life Begins
- Operating Under Fire
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Human life is driven *by becoming – becoming sucessful, becoming* spiritual, becoming someone.
In this constant movement toward the future, life itself is postponed.

In Life Lives Itself: Beyond Becoming.

Dr Venkata Rao Potluru questions this deeply rooted urge to become. Drawing from the spirit of *Jiddu Krishnamurti,* the book explores whether life can be lived without the psychological 'me' – without fear, attachment, authority, or time as escape.

This is not a book of methods or beliefs.
It is an invitation to see directly, to end illusion, and to discover a life that is simple, intelligent, and free.

When becoming ends, life lives itself.